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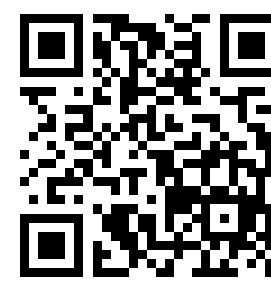
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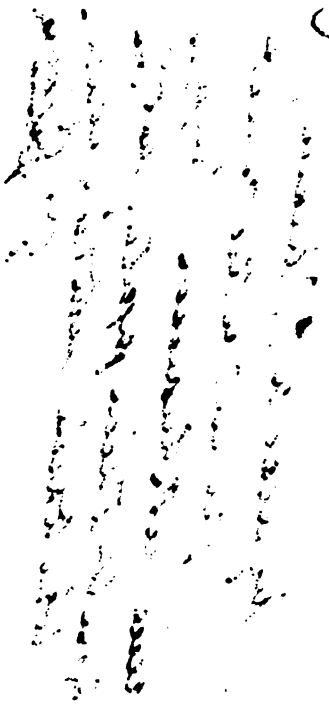
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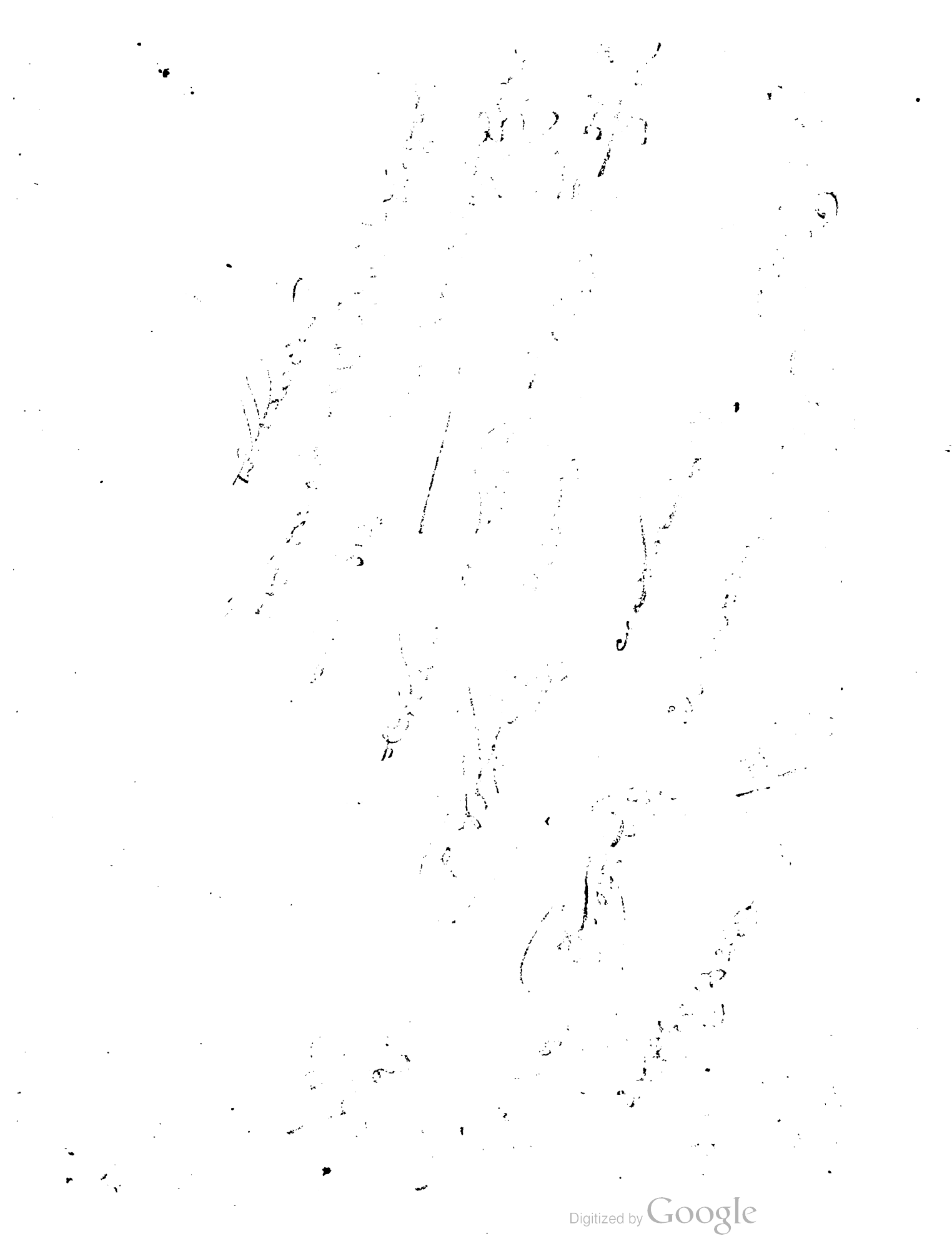
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Grammar

of the

Carnátaca language

by

John Mc Kerrell.

Madras.

1821.

107066-C

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TO

SIR,

THE gracious permission which I have received to dedicate the following Work to Your Majesty, demands the expression of my humblest thanks. In India, a knowledge of the Languages of the Country, is of the highest importance to the public interests; for, without that knowledge, no public servant can discharge the duties of his office, either with credit to himself, or with advantage to the Government, or to it's subjects.

THE Carnátaca Language is spoken over a great extent of Country. It is nearly the universal Language

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…oo Sultan; and,
… munication with
…n of the India…

…hommedan, was wel…
ac… …du Language of his State…
and Hyde… …ther and immediate Predecessor…
was quite familiar with it. Both were men of stern and unrelenting dispositions, and little partial to their Hindu subjects; but they knew mankind too well not to be aware, that unless those who govern, be acquainted with the Language of the governed, a set of middle men will arise, who will ultimately become the scourges of the Country.

In the territories under the British sway in India, this evil is disappearing; and, should the Work now submitted to the World under Your Majesty's most gracious

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auspices, be the means of hastening it's extirpation in one of the fairest portions of our Eastern possessions, I shall not consider that I have laboured in vain.

I have the honour to subscribe myself,

YOUR MAJESTY'S

Most faithful

and most devoted

Subject and Servant,

JOHN McKERRELL.

MADRAS,
November the 16th, 1820.

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PREFACE.

The three principal languages of Southern India are the Telugu, the Tamil, and the Carnátaca. The first is spoken in the provinces to the northward of Madras; the second to the southward; the third to the westward, on the table land above the passes of the mountains; and also in some districts below the ghauts, on the western side of the Peninsula.

In Colonel Wilks's "Historical Sketches of the South of India" the limits of the Carnátaca country and language are thus described. "The "principality which in later times has been named from the obscure "village of Mysoor, was the south-western portion of the ancient Car- "natic, frequently named also the country of Canara,* or the country "in which the Canara language was spoken. According to this crite- "rion, the northern limits of that extensive region commenced near the "town of Beder in the latitude of 18° 45′ N. about sixty miles N. W. "from Hyderabad; following the course of this language to the S. E. "it is found to be limited by a waving line which nearly touches Adi- "vanee (Adoni,) winds to the westward of Gooti, skirts the town of

* The word Canara is a corruption of Carnátaca.

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"Anantpoor, and passing exactly through Nundidroog, touches the range "of eastern ghauts; thence pursuing their southern course to the moun- "tainous pass of Gujjelhutty, it continues to follow the abrupt turn "caused by the great chasm of the western hills between the towns of "Coimbatoor, Palatchi, and Palgaut; and sweeping to the N. W. skirts "the edges of the precipitous western ghauts, nearly as far north as the "sources of the Kistna; whence following an eastern, and afterwards a "north-eastern course, it terminates in rather an abrupt angle near Beder, "already described as its northern limit."

Having been appointed shortly after my arrival in India in the year 1805, to a judicial situation in the province erroneously termed by the British Canara, in which also this language is spoken by the majority of the Inhabitants, although not included within the range of it's influence by Colonel Wilks; I found it neeessary to become acquainted with it, in order to facilitate the transaction of business.

In the year 1809 I proposed to the Government of Madras, to compile the work which is now presented to the public. My offer was accepted; but ill health at one period, and of late years most laborious official avocations, have prevented its publication till the present time.

In the course of my labours I have derived much information from a very scarce and accurate treatise upon the ancient dialect, which was compiled, about seven centuries ago, by an Indian author named Céshava,

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and by him termed శబ్దమణిదర్పణం, or "The Mirror of Verbal "Gems."

I HAVE also derived great assistance from Cambhampáti Mínácsháya, a most intelligent Bráhman, who has been for several years employed as Head Moonshee in my office of Telugu and Carnátaca Translator to the Government; from Cedámbi Rangáchári, the late Head Carnátaca Master at the College of Fort St. George, who died before the work was completed; and from his successor, the present Head Master, Mudumbi Shríniváságchári.

FROM my own countrymen, as the Carnátaca language has hitherto been but very little studied, I have not been able to derive any aid. I feel myself, however, under considerable obligations to the late Francis Whyte Ellis, Esquire, formerly Senior Member of the College Board, for many useful hints upon the subject of Indian Grammar in general; to William Oliver, Esquire, also a Member of the College Board, for several corrections in the manuscript; and to Edward Richard Sullivan, Esquire, of the Civil Service, for his kindness in procuring for me, from His Highness the Rajah of Mysoor, the work of Céshava, of which I have already made mention.

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A

GRAMMAR

OF THE

CARNÁṬACA LANGUAGE.

CHAPTER FIRST.

Of LETTERS.

THE Carnáṭaca language is written from left to right.

The characters, like those in the most ancient Greek and Roman manuscripts, are formed of equal sizes, and placed at equal distances, without either connexion, or stops, and without any distinction whatsoever of words.

The alphabet consists of six and fifty letters; viz. sixteen vowels; two letters that may be ranked either as vowels or consonants; and thirty-eight consonants.

The sixteen vowels are as follows; ಅ ಆ ಇ ಈ ಉ ಊ ಋ ೠ ಌ ೡ ಎ ಏ ಐ ಒ ಓ and ಔ; the two letters that belong to either class are ಂ and ಃ; and the thirty-eight consonants are thus arranged; ಕ ಖ ಗ ಘ ಙ ಚ ಛ ಜ ಝ ಞ ಟ ಠ ಡ ಢ ಣ ತ ಥ ದ ಧ ನ ಪ ಫ ಬ ಭ ಮ ಯ ರ ಲ ವ ಶ ಷ ಸ ಹ ಳ ೞ ಱ.

Of the abovementioned fifty-six letters, forty-seven belong to the pure Carnáṭaca; and four of them, viz. ಎ ಒ ಅ and ಲ exclusively so. The remaining nine, viz. ಋ ೠ ಌ ೡ ಶ ಷ ಃ ೞ and ಱ have been introduced into the alphabet for the purpose of expressing sounds that are peculiar to the Sanscrit.

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OF PRONUNCIATION.

ಅ

Expresses an obscure sound like the English a in the words abound, about, &c. and is inherent in every consonant that is not followed by another vowel; or that has not the full sound of the letter restricted by the mark ್.

ಆ

Is like the same letter when pronounced long, as in the words all, wall, ball, &c.

ಇ

Has precisely the same sound as the French i, in the word ni.

ಈ

Is the same vowel with a lengthened sound.

ಉ

Has the sound of u in the words bull, full, pull, &c.

ಊ

The same sound lengthened, and may be expressed in Roman characters by ú.

ಋ ೠ ಌ ೡ.

These four letters are only used in Sanscrit words. Their pronunciation on the western side of the Peninsula, and, generally speaking, in Southern India, is rü rű and lü lű; the u possessing nearly the same sound that it has in French in the words nue, flux, tuent, salut, &c.

ಎ

Is the same as the French é in the words qualité, egalité, &c.

ಏ

Is the same vowel with a lengthened sound.

ಐ

Is pronounced exactly like the English word eye, a feature of the face; and may be expressed in Roman characters by ai.

ಒ

Has that full sound of the letter o which is common to every language.

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ಓ

The same letter pronounced long, and expressed in Roman characters by ó.

ಔ

Has the sound of ow in the words cow, now, how, &c. ; but being evidently compounded of ಅ and ಉ, it may be better expressed by their corresponding letters in the Roman character.

ಂ

This letter is pronounced sometimes like m, and at others like n, according to the particular consonant which it may happen to precede.

ಃ

May be expressed in Roman characters by aha.

ಕ

Is like the hard English c in the words command, cause, curtain, &c.

ಖ

Is pronounced with a strong aspiration; and may be expressed in Roman characters by c,ha.

ಗ

Is the hard g in the words great, gone, ground.

ಘ

Is a strong aspirated letter, bearing the same relation to ga, as c,ha does to ca ; and may, therefore, be written gha.

ಙ

Has no letter resembling it in any European tongue ; it is pronounced something like the French ng in the words manger, arranger, &c.

ಚ

Has the sound of ch in the words church, charm, cheek, &c.

ಛ

Is a strong aspirated letter, and may be expressed by ch,h.

ಜ

Is pronounced like the English j in the words judge, jew, jessamine, &c.

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ಝ

Is an aspirated letter; and, like most of the letters of this class, almost entirely unknown to the languages of Europe. It is pronounced as if the letter h, forcibly sounded, immediately followed the consonant j.

ಞ

Has a sound which may be expressed in Roman characters by gnya.

ಟ

Is a strong t which is pronounced by folding back the tongue, and touching with it the roof of the mouth. In writing Carnáṭaca in Roman characters it may be distinguished from ತ by a dot under the t.

ಠ

Has the same sound with a strong aspiration.

ಡ

Is a palatic letter, and is pronounced by folding back the tongue in the same manner as when uttering the letter ಟ.

ಢ

Is an aspirated letter; and may be expressed by ḍha.

ಣ

Is a nasal n, and may be distinguished in Roman characters from ನ by a dot under the n.

ತ

Is a t which differs very essentially from ಟ, and must not be confounded with it. It is pronounced by placing the point of the tongue between the front teeth.

ಥ

Has the same sound aspirated, and may be written th.

ದ

Is pronounced by placing the point of the tongue betwixt the front teeth, as when sounding the letter ತ.

ಧ

Is an aspirated letter, and may be written dh.

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ನ

Is a simple nasal sound similar to the English n.

ಪ

Is precisely the English p.

ಫ

Is aspirated, and may be writen ph; but care must be taken not to pronounce it like the ph in the words philosopher, philology, &c.; it's sound being like that of those letters in the words uphold, uphill, uphoard, &c.

ಬ

Has the same sound as the English b.

ಭ

Is pronounced like the bh in the word abhorrence.

ಮ

Expresses the same sound as the English m.

ಯ

Is pronounced like the y, in yard, young, you, yonder, &c.; but never like the same letter when it terminates a word, as in quantity, cordiality, hospitality, &c.

ರ

Is like the English r.

ಱ

Is a very harsh r.

ೞ

Is also an r, and still harsher than the foregoing one. Both this and the preceding letter are only used in poetry.

ಲ

Has the same sound as the English l.

ವ

Has sometimes the sound of v in the words vanity, vigilant, vagrant; and sometimes that of w in the words wine, woman, will, welcome, &c.

ಶ

Is the sh in the words shall, should, and shame.

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ಶ

Is a strong sh pronounced by folding back the tongue, and touching with it the palate.

ಸ

Has the same sound as the English s in the words sand, sale, salt, sound, &c.; but is never pronounced like z, as this letter frequently is in English.

ಹ

Is the same as h, in horse, husband, &c.

ಳ

Is a liquid l; and must be pronounced by folding back the tongue and touching with it the roof of the mouth. It may be distinguished in Roman characters from ಲ by a dot being placed under it.

kshá ಕ್ಷ ಕ್ಷ and ಫ

These two letters are only of use in certain Sanscrit words. The sound of the first is hca, and that of the second hpa.

Of VARIATIONS IN THE FORM OF THE LETTERS.

The Carnáṭaca vowels and consonants are written as already shown when a word commences with a vowel, or when a consonant is the first of two in a syllable; but all the vowels, with the exception of ಅ, have another form when added to a consonant in order to form a syllable; and when the syllable consists of more than one consonant, the second is written under the first, in the manner and form that shall now be exhibited.

ಕ್ca ಕಾ cá ಕಿ ci ಕೀ cí ಕು cu ಕೂ cú ಕೃ crü ಕೄ crú ಕ್ಲ clü ಕೆ ce ಕೇ cé ಕೈ cai ಕೊ co ಕೋ có ಕೌ cau ಕಂ cam ಕಃ caha ಕ್ಕ cca ಕ್ಖ cc.ha ಕ್ಗ ccha ಕ್ಘ cch.ha ಕ್ಙ cṭa ಕ್ಚ cṭha ಕ್ಛ cṇa ಕ್ಜ cta ಕ್ಝ ctha ಕ್ಞ cna ಕ್ಟ cpa ಕ್ಠ cpha ಕ್ಡ cma ಕ್ಢ cya ಕ್ಣ cra ಕ್ತ rca ಕ್ಥ cla ಕ್ದ cva ಕ್ಧ csha ಕ್ನ cṣha ಕ್ಪ csa ಕ್ಫ cla ಕ್ಬ cc.sha.

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ಛ c,ha ಛಾ c,há ಛಿ c,hi ಛೀ c,hí ಛು c,hu ಛೂ c,hú ಛೃ c,hrü ಛೄ c,hrú ಛ್ಲ c,hlü ಛೆ c,he ಛೇ c,hé ಛೈ c,hai ಛೊ c,ho ಛೋ c,hó ಛೌ c,hau ಛಂ c,ham ಛಃ c,haha ಛ್ನ c,hna ಛ್ಯ c,hya ಛ್ರ c,hra ಛ್ವ c,hva ಛ್ಶ c,hsha ಛ್ಷ c,hṣha ಛ್ಸ c,hsa.

ಗ ga ಗಾ gá ಗಿ gi ಗೀ gí ಗು gu ಗೂ gú ಗೃ grü ಗೄ grú ಗ್ಲ glü ಗೆ ge ಗೇ gé ಗೈ gai ಗೊ go ಗೋ gó ಗೌ gau ಗಂ gam ಗಃ gaha ಗ್ಗ gga ಗ್ಘ ggha ಗ್ಜ gja ಗ್ಝ gjha ಗ್ಡ gḍa ಗ್ಢ gḍha ಗ್ಣ gṇa ಗ್ದ gda ಗ್ಧ gdha ಗ್ನ gna ಗ್ಬ gba ಗ್ಭ gbha ಗ್ಮ gma ಗ್ಯ gya ಗ್ರ gra ಗ್ಲ gla ಗ್ವ gva.

ಘ gha ಘಾ ghá ಘಿ ghi ಘೀ ghí ಘು ghu ಘೂ ghú ಘೃ ghrü ಘೄ ghrú ಘ್ಲ ghlü ಘೆ ghe ಘೇ ghé ಘೈ ghai ಘೊ gho ಘೋ ghó ಘೌ ghau ಘಂ gham ಘಃ ghaha ಘ್ನ ghna ಘ್ಯ ghya ಘ್ರ ghra ಘ್ವ ghva.

ಙ gna ಙಾ gná ಙಿ gni ಙೀ gní ಙು gnu ಙೂ gnú ಙೃ gnrü ಙೄ gnrú ಙ್ಲ gnlü ಙೆ gne ಙೇ gné ಙೈ gnai ಙೊ gno ಙೋ gnó ಙೌ gnau ಙಂ gnam ಙಃ gnaha ಙ್ಕ gnca ಙ್ಚ gnc,ha ಙ್ಗ gnga ಙ್ಘ gngha ಙ್ಙ gngna ಙ್ಚ gncha ಙ್ಛ gnch,ha ಙ್ಜ gnja ಙ್ಝ gnjha ಙ್ಞ gnnga ಙ್ಟ gnṭa ಙ್ಠ gnṭha ಙ್ಡ gnḍa ಙ್ಢ gnḍha ಙ್ಣ gnṇa ಙ್ತ gnta ಙ್ಥ gntha ಙ್ದ gnda ಙ್ಧ gndha ಙ್ನ gnna ಙ್ಪ gnpa ಙ್ಫ gnpha ಙ್ಬ gnba ಙ್ಭ gnbha ಙ್ಮ gnma ಙ್ಯ gnya ಙ್ರ gnra ಙ್ಲ gnla ಙ್ವ gnva ಙ್ಶ gnsha ಙ್ಷ gnṣha ಙ್ಸ gnsa ಙ್ಹ gnha ಙ್ಕ್ಷ gncsha.

ಚ cha ಚಾ chá ಚಿ chi ಚೀ chí ಚು chu ಚೂ chú ಚೃ chrü ಚೄ chrú ಚ್ಲ chlü ಚೆ che ಚೇ ché ಚೈ chai ಚೊ cho ಚೋ chó ಚೌ chau ಚಂ cham

ಚಃ chaha ಚ್ಚ chca ಚ್ಚ chcha ಚ್ಛ chch,ha ಚ್ಞ chnya ಚ್ತ chta ಚ್ನ chna ಚ್ಮ chma ಚ್ಯ chya ಚ್ವ chva ಚ್ಶ chsha ಚ್ಸ chsa.

ಛ ch,ha ಛಾ ch,há ಛಿ ch,hi ಛೀ ch,hí ಛು ch,hu ಛೂ ch,hú ಛೃ ch,hrü ಛೄ ch,hrú ಛ್ಲ ch,hlü ಛೆ ch,he ಛೇ ch,hé ಛೈ ch,hai ಛಾ ch,ho ಛಾೀ ch,hó ಛೌ ch,hau ಛಂ ch,ham ಛಃ ch,haha ಛ್ಯ ch,hya ಛ್ರ ch,hra ಛ್ಲ chhla ಛ್ವ chhva.

ಜ ja ಜಾ já ಜಿ ji ಜೀ jí ಜು ju ಜೂ jú ಜೃ jrü ಜೄ jrú ಜ್ಲ jlü ಜೆ je ಜೇ jé ಜೈ jai ಜಾ jo ಜಾೀ jó ಜೌ jau ಜಂ jam ಜಃ jaha ಜ್ಜ jja ಜ್ಝ jjha ಜ್ಞ jnya ಜ್ಮ jma ಜ್ಯ jya ಜ್ರ jra ಜ್ಲ jla ಜ್ವ jva.

ಝ jha ಝಾ jhá ಝಿ jhi ಝೀ jhí ಝು jhu ಝೂ jhú ಝೃ jhrü ಝೄ jhrú ಝ್ಲ jhlü ಝೆ jhe ಝೇ jhé ಝೈ jhai ಝಾ jho ಝಾೀ jhó ಝೌ jhau ಝಂ jham ಝಃ jhaha ಝ್ಯ jhya.

ಞ nya ಞಾ nyá ಞಿ nyi ಞೀ nyí ಞು nyu ಞೂ nyú ಞೃ nyrü ಞೄ nyrú ಞ್ಲ nylü ಞೆ nye ಞೇ nyé ಞೈ nyai ಞಾ nyo ಞಾೀ nyó ಞೌ nyau ಞಂ nyam ಞಃ nyaha ಞ್ಕ nyca ಞ್ಚ nych,a ಞ್ಟ nyga ಞ್ಠ nygha ಞ್ಡ nygna ಞ್ಢ nycha ಞ್ಣ nych,ha ಞ್ತ nyja ಞ್ಥ nyjha ಞ್ದ nynya ಞ್ಧ nyṭa ಞ್ನ nyṭha ಞ್ಪ nyḍa ಞ್ಫ nyḍha ಞ್ಬ nyṇa ಞ್ಭ nypa ಞ್ಮ nypha ಞ್ಯ nyba ಞ್ರ nybha ಞ್ಲ nyma ಞ್ವ nyya ಞ್ಶ nyra ಞ್ಷ nyla ಞ್ಸ nyva ಞ್ಹ nysha ಞ್ಳ nyṣha ಞ್ಱ nysa ಞ್ಷ nyha ಞ್ಷ nycsha.

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ట ṭa టా ṭá టి ṭi టీ ṭí టు ṭu టూ ṭú టృ ṭrü టౄ ṭrú ట్ఌ ṭlü టె ṭe టే ṭé టై ṭai టొ ṭo టో ṭó టౌ ṭau టం ṭam ట ṭaha ట్క ṭca ట్ఖ ṭcha ట్చ ṭcha ట్ఛ ṭchha ట్ట ṭṭa ట్ఠ ṭṭha ట్డ ṭḍa ట్ఢ ṭḍha ట్ణ ṭṇa ట్త ṭta ట్థ ṭtha ట్ద ṭda ట్ధ ṭdha ట్న ṭna ట్ప ṭpa ట్ఫ ṭpha ట్బ ṭba ట్భ ṭbha ట్మ ṭma ట్య ṭya ట్ర ṭra ట్ఱ ṭṛa ట్ల ṭla ట్ళ ṭḷa ట్వ ṭva ట్శ ṭśa ట్ష ṭṣa ట్స ṭsa ట్హ ṭha ట్క్ష ṭkṣa.

ఠ ṭha ఠా ṭhá ఠి ṭhi ఠీ ṭhí ఠు ṭhu ఠూ ṭhú ఠృ ṭhrü ఠౄ ṭhrú ఠ్ఌ ṭhlu ఠె ṭhe ఠే ṭhé ఠై ṭhai ఠొ ṭho ఠో ṭhó ఠౌ ṭhau ఠం ṭham ఠ ṭhaha ఠ్ణ ṭhṇa ఠ్య ṭhya ఠ్ర ṭhsha ఠ్ష ṭhṣha ఠ్స ṭhsa.

డ ḍa డా ḍá డి ḍi డీ ḍí డు ḍu డూ ḍú డృ ḍrü డౄ ḍrú డ్ఌ ḍlü డె ḍe డే ḍé డై ḍai డొ ḍo డో ḍó డౌ ḍau డం ḍam డ ḍaha డ్గ ḍga డ్ఘ ḍgha డ్ఙ ḍgna డ్జ ḍja డ్ఝ ḍjha డ్డ ḍḍa డ్ఢ ḍḍha డ్ణ ḍṇa డ్ద ḍda డ్ధ ḍdha డ్న ḍna డ్బ ḍba డ్భ ḍbha డ్మ ḍma డ్య ḍya డ్ర ḍra డ్ల ḍla డ్వ ḍva డ్ఽ ḍha.

ఢ ḍha ఢా ḍhá ఢి ḍhi ఢీ ḍhí ఢు ḍhu ఢూ ḍhú ఢృ ḍhrü ఢౄ ḍhrú ఢ్ఌ ḍhlü ఢె ḍhe ఢే ḍhé ఢై ḍhai ఢొ ḍho ఢో ḍhó ఢౌ ḍhau ఢం ḍham ఢ ḍhaha ఢ్య ḍhya ఢ్ర ḍhra ఢ్వ ḍhva.

ణ ṇa ణా ṇá ణి ṇi ణీ ṇí ణు ṇu ణూ ṇú ణృ ṇrü ణౄ ṇrú ణ్ఌ ṇlü ణె ṇe ణే ṇé ణై ṇai ణొ ṇo ణో ṇó ణౌ ṇau ణం ṇam ణ ṇaha ణ్క ṇca ణ్ఖ ṇcha ణ్గ ṇga ణ్ఘ ṇgha ణ్ఙ ṇgna ణ్చ ṇcha ణ్ఛ ṇchha ణ్జ ṇja ణ్ఝ ṇjha ణ్ఞ ṇnya ణ్ట ṇṭa ణ్ఠ ṇṭha ణ్డ ṇḍa ణ్ఢ ṇḍha ణ్ణ ṇṇa ణ్త ṇta ణ్థ ṇtha ణ్ద ṇda ణ్ధ ṇdha ణ్న ṇna ణ్ప ṇpa ణ్ఫ ṇpha ణ్బ ṇba ణ్భ ṇbha ణ్మ ṇma ణ్య ṇya ణ్ర ṇra ణ్ల ṇla ణ్వ ṇva ణ్శ ṇśa ణ్ష ṇṣa ణ్స ṇsa ణ్హ ṇha ణ్క్ష ṇkṣa.

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ತ ta ತಾ tá ತಿ ti ತೀ tí ತು tu ತೂ tú ತೃ trü ತೄ trú ತ್ಲೃ tlü ತೆ te ತೇ té ತೈ tai ತೊ to ತೋ tó ತೌ tau ತಂ tam ತಃ ṭaha ತ್ಕ tca ತ್ಚ tc,ha ತ್ತ tta ತ್ಥ ttha ತ್ನ tna ತ್ಪ tpa ತ್ಫ thpa ತ್ಮ tma ತ್ಯ tya ತ್ರ tra ತ್ಲ tla ತ್ವ tva ತ್ಷ tṣha ತ್ಸ tsa ತ್ಶ tcṣha.

ಥ tha ಥಾ thá ಥಿ thi ಥೀ thí ಥು thu ಥೂ thú ಥೃ thrü ಥೄ thrú ಥ್ಲ thlü ಥೆ the ಥೇ thé ಥೈ thai ಥೊ tho ಥೋ thó ಥೌ thau ಥಂ tham ಥಃ thaha ಥ್ಯ thya ಥ್ವ thva.

ದ da ದಾ dá ದಿ di ದೀ dí ದು du ದೂ dú ದೃ drü ದೄ drú ದ್ಲ dlü ದೆ de ದೇ dé ದೈ dai ದೊ ḍo ದೋ dó ದೌ dau ದಂ dam ದಃ daha ದ್ಗ dga ದ್ಘ dgha ದ್ದ dda ದ್ಧ ddha ದ್ನ dna ದ್ಬ dba ದ್ಭ dbha ದ್ಮ dma ದ್ಯ dya ದ್ರ dra ದ್ಲ dla ದ್ವ dva.

ಧ dha ಧಾ dhá ಧಿ dhi ಧೀ dhí ಧು dhu ಧೂ dhú ಧೃ dhrü ಧೄ dhrú ಧ್ಲ dhlü ಧೆ dhe ಧೇ dhé ಧೈ dhai ಧೊ dho ಧೋ dhó ಧೌ dhau ಧಂ dham ಧಃ dhaha ಧ್ನ dhna ಧ್ಮ dhma ಧ್ಯ dhya ಧ್ರ dhra ಧ್ವ dhva.

ನ na ನಾ ná ನಿ ni ನೀ ní ನು nu ನೂ nú ನೃ nrü ನೄ nrú ನ್ಲ nlü ನೆ ne ನೇ né ನೈ nai ನೊ no ನೋ nó ನೌ nau ನಂ nam ನಃ naha ನ್ಕ nca ನ್ಚ nc,ha ನ್ಗ nga ನ್ಘ ngha ನ್ಜ ngna ನ್ಚ ncha ನ್ಛ nc,hha ನ್ಜ nja ನ್ಝ njha ನ್ಞ nnya ನ್ಟ nṭa ನ್ಠ nṭha ನ್ಡ nḍa ನ್ಢ nḍha ನ್ಣ nṇa ನ್ತ nta ನ್ಥ ntha ನ್ದ nda ನ್ಧ ndha ನ್ನ nna ನ್ಪ npa ನ್ಫ npha ನ್ಬ nba ನ್ಭ ṇbha ನ್ಮ nma ನ್ಯ nya ನ್ರ nra ನ್ಲ nla ನ್ವ nva ನ್ಷ nsha ನ್ಳ nṣha ನ್ಸ nsa ನ್ಹ nha ನ್ಳ nla ನ್ಶ ncṣha.

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ಪ pa ಪಾ pá ಪಿ pi ಪೀ pí ಪು pu ಪೂ pú ಪೃ prü ಪೄ prú ಪ್ಲೃ plü ಪೆ pe ಪೇ pé ಪೈ pai ಪೊ po ಪೋ pó ಪೌ pau ಪಂ pam ಪಃ paha ಪ್ಕ pca ಪ್ಚ pc,ha ಪ್ಚ pcha ಪ್ಛ pch,ha ಪ್ಟ pṭa ಪ್ಠ pṭha ಪ್ತ pta ಪ್ಥ ptha ಪ್ನ pna ಪ್ಪ ppa ಪ್ಫ ppha ಪ್ಮ pma ಪ್ಯ pya ಪ್ರ pra ಪ್ಲ pla ಪ್ವ pva ಪ್ಶ psha ಪ್ಷ pṣha ಪ್ಸ psa ಪ್ಷ್ಮ pcṣha.

ಫ pha ಫಾ phá ಫಿ phi ಫೀ phí ಫು phu ಫೂ phú ಫೃ phrü ಫೄ phrú ಫ್ಲೃ phlü ಫೆ phe ಫೇ phé ಫೈ phai ಫೊ pho ಫೋ phó ಫೌ phau ಫಂ pham ಫಃ phaha ಫ್ಯ phya ಫ್ಶ phsha ಫ್ಷ phṣha ಫ್ಸ phsa.

ಬ ba ಬಾ bá ಬಿ bi ಬೀ bí ಬು bu ಬೂ bú ಬೃ brü ಬೄ brú ಬ್ಲೃ blü ಬೆ be ಬೇ bé ಬೈ bai ಬೊ bo ಬೋ bó ಬೌ bau ಬಂ bam ಬಃ haha ಬ್ಗ bga ಬ್ಘ bgha ಬ್ಜ bja ಬ್ಝ bjha ಬ್ಡ bḍa ಬ್ಢ bḍha ಬ್ದ bda ಬ್ಧ bdha ಬ್ನ bna ಬ್ಬ bba ಬ್ಭ bbha ಬ್ಮ bma ಬ್ಯ bya ಬ್ರ bra ಬ್ಲ bla ಬ್ಭ bha.

ಭ bha ಭಾ bhá ಭಿ bhi ಭೀ bhí ಭು bhu ಭೂ bhú ಭೃ bhrü ಭೄ bhrú ಭ್ಲೃ bhlü ಭೆ bhe ಭೇ bhé ಭೈ bhai ಭೊ bho ಭೋ bhó ಭೌ bhau ಭಂ bham ಭಃ bhaha ಭ್ನ bhna ಭ್ಮ bhma ಭ್ಯ bhya ಭ್ರ bhra ಭ್ಲ bhla ಭ್ವ bhva.

ಮ ma ಮಾ má ಮಿ mi ಮೀ mí ಮು mu ಮೂ mú ಮೃ mrü ಮೄ mrú ಮ್ಲೃ mlü ಮೆ me ಮೇ mé ಮೈ mai ಮೊ mo ಮೋ mó ಮೌ mau ಮಂ mam ಮಃ maha ಮ್ನ mna ಮ್ಪ mpa ಮ್ಫ mpha ಮ್ಬ mba ಮ್ಭ mbha ಮ್ಮ mma ಮ್ಯ mya ಮ್ರ mra ಮ್ಲ mla ಮ್ವ mva.

ಯ ya ಯಾ yá ಯಿ yi ಯೀ yí ಯು yu ಯೂ yú ಯೃ yrü ಯೄ yrú

ಯ್ಲ ylü ಯೆ ye ಯೇ yé ಯೈ yai ಯೊ yo ಯೋ yó ಯೌ yau ಯಂ yam ಯಃ yaha ಯ್ಕ yca ಯ್ಖ yc,ha ಯ್ಗ ygha ಯ್ಘ ygna ಯ್ಙ ycha ಯ್ಚ ych,ha ಯ್ಜ yja ಯ್ಝ yjha ಯ್ಞ ynya ಯ್ಟ yṭa ಯ್ಠ yṭha ಯ್ಡ yḍa ಯ್ಢ yḍha ಯ್ಣ yṇa ಯ್ತ yta ಯ್ಥ ytha ಯ್ದ yda ಯ್ಧ ydha ಯ್ನ yna ಯ್ಪ ypa ಯ್ಫ ypha ಯ್ಬ yba ಯ್ಭ ybha ಯ್ಮ yma ಯ್ಯ yya ಯ್ರ yra ಯ್ಲ yla ಯ್ವ yva ಯ್ಶ ysha ಯ್ಷ yṣha ಯ್ಸ ysa ಯ್ಹ yha ಯ್ಳ yḷa ಯ್ಕ್ಷ ycṣha.

ರ ra ರಾ rá ರಿ ri ರೀ rí ರು ru ರೂ rú ರೃ rrü ರೄ rrú ರ್ಲ rlü ರೆ re ರೇ ré ರೈ rai ರಾ ro ರೋ ró ರೌ rau ರಂ ram ರಃ raha ರ್ಕ rca ರ್ಖ rc,ha ರ್ಗ rga ರ್ಘ rgha ರ್ಙ rgna ರ್ಚ rcha ರ್ಛ rch,ha ರ್ಜ rja ರ್ಝ rjha ರ್ಞ rnya ರ್ಟ rṭa ರ್ಠ rṭha ರ್ಡ rḍa ರ್ಢ rḍha ರ್ಣ rṇa ರ್ತ rta ರ್ಥ rtha ರ್ದ rda ರ್ಧ rdha ರ್ನ rna ರ್ಪ rpa ರ್ಫ rpha ರ್ಬ rba ರ್ಭ rbha ರ್ಮ rma ರ್ಯ rya ರ್ರ rra ರ್ಲ rla ರ್ವ rva ರ್ಶ rsha ರ್ಷ rṣha ರ್ಸ rsa ರ್ಹ rha ರ್ಳ rla ರ್ಕ್ಷ rcṣha.

ಲ la ಲಾ lá ಲಿ li ಲೀ lí ಲು lu ಲೂ lú ಲೃ lrü ಲೄ lrú ಲ್ಲ llü ಲೆ le ಲೇ lé ಲೈ lai ಲಾ lo ಲೋ ló ಲೌ lau ಲಂ lam ಲಃ laha ಲ್ಕ lca ಲ್ಖ lc,ha ಲ್ಗ lga ಲ್ಘ lgha ಲ್ಙ lgna ಲ್ಚ lcha ಲ್ಛ lch,ha ಲ್ಜ lja ಲ್ಝ ljha ಲ್ಞ lnya ಲ್ಟ lṭa ಲ್ಠ lṭha ಲ್ಡ lḍa ಲ್ಢ lḍha ಲ್ಣ lṇa ಲ್ತ lta ಲ್ಥ ltha ಲ್ದ lda ಲ್ಧ ldha ಲ್ನ lna ಲ್ಪ lpa ಲ್ಫ lpha ಲ್ಬ lba ಲ್ಭ lbha ಲ್ಮ lma ಲ್ಯ lya ಲ್ರ lra ಲ್ಲ lla ಲ್ವ lva ಲ್ಶ lsha ಲ್ಷ lṣha ಲ್ಸ lsa ಲ್ಹ lha ಲ್ಳ lla ಲ್ಕ್ಷ lcṣha.

ವ va ವಾ vá ವಿ vi ವೀ ví ವು vu ವೂ vú ವೃ vrü ವೄ vrú ವ್ಲ vlü ವೆ ve ವೇ vé ವೈ vai ವಾ vo ವೋ vó ವೌ vau ವಂ vam ವಃ vaha ವ್ಯ vya ವ್ರ vra ವ್ವ vva.

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ಶ sha ಶಾ shá ಶಿ shi ಶೀ shí ಶು shu ಶೂ shú ಶೃ shrü ಶೄ shrú ಶ್ಲೃ shlü ಶೆ she ಶೇ shé ಶೈ shai ಶೊ sho ಶೋ shó ಶೌ shau ಶಂ sham ಶಃ shaha ಶ್ಚ shcha ಶ್ಛ shchha ಶ್ತ shta ಶ್ನ shna ಶ್ಮ shma ಶ್ಯ shya ಶ್ರ shra ಶ್ಲ shla ಶ್ವ shva ಶ್ಷ shsha.

ಷ ṣha ಷಾ ṣhá ಷಿ ṣhi ಷೀ ṣhí ಷು ṣhu ಷೂ ṣhú ಷೃ ṣhrü ಷೄ ṣhrú ಷ್ಲೃ ṣhlü ಷೆ ṣhe ಷೇ ṣhé ಷೈ ṣhai ಷೊ ṣho ಷೋ ṣhó ಷೌ ṣhau ಷಂ ṣham ಷಃ ṣhaha ಷ್ಕ ṣhca ಷ್ಟ ṣhṭa ಷ್ಠ ṣhṭha ಷ್ಣ ṣhṇa ಷ್ಪ ṣhpa ಷ್ಫ ṣhpha ಷ್ಬ ṣhbha ಷ್ಮ ṣhma ಷ್ಯ ṣhya ಷ್ರ ṣhra ಷ್ವ ṣhva ಷ್ಷ ṣhṣha.

ಸ sa ಸಾ sá ಸಿ si ಸೀ sí ಸು su ಸೂ sú ಸೃ srü ಸೄ srú ಸ್ಲೃ slü ಸೆ se ಸೇ sé ಸೈ sai ಸೊ so ಸೋ só ಸೌ sau ಸಂ sam ಸಃ saha ಸ್ಕ sca ಸ್ಚ sc,ha ಸ್ತ sta ಸ್ಥ stha ಸ್ನ sna ಸ್ಪ spa ಸ್ಫ spha ಸ್ಮ sma ಸ್ಯ sya ಸ್ರ sra ಸ್ಲ sla ಸ್ವ sva ಸ್ಸ ssa.

ಹ ha ಹಾ há ಹಿ hi ಹೀ hí ಹು hu ಹೂ hú ಹೃ hrü ಹೄ hrú ಹ್ಲೃ hlü ಹೆ he ಹೇ hé ಹೈ hai ಹೊ ho ಹೋ hó ಹೌ hau ಹಂ ham ಹಃ haha ಹ್ನ hna ಹ್ಮ hma ಹ್ಯ hya ಹ್ರ hra ಹ್ಲ hla ಹ್ವ hva.

ಳ ḷa ಳಾ ḷá ಳಿ ḷi ಳೀ ḷí ಳು ḷu ಳೂ ḷú ಳೃ ḷrü ಳೄ ḷrú ಳ್ಳೃ ḷlü ಳೆ ḷe ಳೇ ḷé ಳೈ ḷai ಳೊ ḷo ಳೋ ḷó ಳೌ ḷau ಳಂ ḷam ಳಃ ḷaha ಳ್ಕ ḷca ಳ್ಚ ḷc,ha ಳ್ಗ ḷga ಳ್ಘ ḷgha ಳ್ಙ ḷgna ಳ್ಚ ḷcha ಳ್ಛ ḷch,ha ಳ್ಜ ḷja ಳ್ಝ ḷjha ಳ್ಞ ḷnya ಳ್ಟ ḷṭa ಳ್ಠ ḷṭha ಳ್ಡ ḷḍa ಳ್ಢ ḷḍha ಳ್ಣ ḷṇa ಳ್ತ ḷta ಳ್ಥ ḷtha ಳ್ದ ḷda ಳ್ಧ ḷdha ಳ್ನ ḷna ಳ್ಪ ḷpa ಳ್ಫ ḷpha ಳ್ಬ ḷba ಳ್ಭ ḷbha ಳ್ಮ ḷma ಳ್ಯ ḷya ಳ್ರ ḷra ಳ್ಲ ḷla ಳ್ವ ḷva ಳ್ಶ ḷsha ಳ್ಷ ḷṣha ಳ್ಸ ḷsa ಳ್ಹ ḷha ಳ್ಳ ḷla ಳ್ಕ್ಷ ḷcsha.

Of the ELISION, INSERTION, and PERMUTATION of LETTERS.

In all the studied compositions of Southern India, euphony of language is much attended to; and the rules for the elision, insertion, and permutation of letters, are numerous, and, in some degree, perplexing to the European Student. It is absolutely necessary, however, that in each dialect they should be acquired; for without this knowledge, no perfect acquaintance with any one of those languages can ever be attained.

The general permutation of letters, which is occasioned by the junction of words with their affixes, or of one word with another, is in Sanscrit and Carnáṭaca termed సంధి. The elision of letters is more particularly expressed by the word లోపము; the insertion of letters by the word ఆగమము; and the exchange or substitution of one letter for another by the term ఆదేశము.

All words in the modern dialect of the Carnáṭaca language which possess a meaning, terminate in one or other of the following vowels, అ ఆ ఇ ఈ ఉ ఊ ఋ ౠ ఎ ఏ ఐ ఒ or ఓ; and words that merely imitate a sound, have their terminations in ఁ ః ం and ఄ. Words commence with either vowels or consonants; but much more frequently with the latter. In the ancient dialect, however, words terminate in the foregoing vowels, and also in the following consonants; న్ ర్ ల్ ళ్ and ఴ్.

Rule 1st.

When a word terminates in the letter అ, and the next affix or word commences with a vowel, the terminating అ always suffers elision.

EXAMPLES.

ఋషఅరుఋషరు *learned men*; అవఅరుఅవరు *they*; దొడ్డఅప్పనుదొడ్డప్పను *great uncle*; మాడిదఅరుమాడిదరు *they made*; చిత్రిగెనుచిత్రిసు *paint*; పూరయిసుపూర్సు *fill up*; అవనిందఆయిరుఅవనిందాయిరు

it was done by him; ಗಿರಿಯದೆಸೆಯಿರಿದ್ಗಳಿದನುಗಿರಿಯದೆಸೆಯಿಂದಿಳಿದನು *he descended from the mountain;* ರಾಮನಆನೆರಾಮನಾನೆ *the elephant of Ráma.*

EXCEPTIONS.

When the words ಹಾನುಹಾರಒಳ್ಳು and ಎಳ are followed by a word commencing with a vowel, sandhi does not take place.

EXAMPLES.

ಹಾನುಆನೆ *a new elephant;* ಹಾರಅರಿ *an outer step;* ಒಳಅಟ್ಟಿವು *the inner ceiling of a house;* ಹಳಅಂಬುಗಳು *old arrows;* ಎಳಅಂಬೆಯು *a young swan.*

Rule 2d.

When a word terminates in ಆಾ ಈ ಏ ಓ or ಐ, and the next affix or word commences with a vowel, the consonant ಯ್ must be inserted between them.

EXAMPLES.

ಪೃಥ್ವಿಅನ್ನುಪೃಥ್ವಿಯನ್ನು *the earth;* ಆಾಗಾರಪ್ರಆಾಯಿರವು *that condition;* ಗತಿಗ್ರಂಥಗತಿಯಿಂದ *by the chaste woman;* ಶ್ರೀಅನ್ನುಶ್ರೀಯನ್ನು *the goddess of riches;* ಮೊಗಅದಿಸೆಯಿಂದಮೊಗಯದೆಸೆಯಿಂದ *from the face;* ಗಂಗೆಅಗಂಗೆಯ *of the Ganges;* ಮೇಅಲುಮೇಯಲು *to graze;* ಕೈಅ ಲ್ಲಿಕೈಯಲ್ಲಿ *in the money.*

EXCEPTIONS.

If the word ಆಾ implying *that,* is followed by a word commencing with the vowels ಉ ಊ ಒ or ಓ, they are joined together by the insertion of ವ್ between them.

EXAMPLES.

ಆಾಉದಕವುಆಾವುದಕವು *that water;* ಆಾಊಟವುಆಾವೂಟವು *that food;* ಆಾಒಂದುಆಾವೊಂದು *that one;* ಆಾಓಲೆಆಾವೋಲೆ *that cadjan.*

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When the word ಆ is followed by a word commencing with ಅಐ or ಔ, they are either joined together by the insertion of ಯ್ between them, according to the general rule, or sandhi does not take place.

EXAMPLES.

ಆಅಂಬೆಯುಆಯಂಬೆಯು or ಆಅಂಬೆಯು *that swan*; ಆಐಶ್ವರ್ಯವುಆಯೈಶ್ವರ್ಯವು or ಆಐಶ್ವರ್ಯವು *that wealth*; ಆಔತ್ಕಂಠ್ಯವುಆಯೌತ್ಕಂಠ್ಯವು or ಆಔತ್ಕಂಠ್ಯವು *that desire*.

When a word in the dative or locative cases, and ending in ಎ or ಗ, is followed by a word commencing with a vowel, they are joined together by cutting off the final vowel of the antecedent.

EXAMPLES.

ದೈವರಿಗೆಒಪ್ಪಿಸಿದನುದೈವರಿಕ್ಕೊಪ್ಪಿಸಿದನು *he delivered to the god*; ಮನೆಯಲ್ಲಿಗಿದ್ದನುಮನೆಯಲ್ಲಿದ್ದನು *he was in the house*.

When a word in the dative or locative cases, and ending in ಎ or ಗ, is followed by the emphatic ಏ, or the conjunctive ಊ, or when a word ending in ಗ or ಎ, is followed by the affix ಗನು, or when a verb ending in ಗ or ಎ, the past gerund ending in ಗ, a verb in the subjunctive mood ending in ೆ, or the negative gerund, are followed by a word commencing with a vowel, they are joined together, either by cutting off the final vowel of the antecedent, or by the insertion of ಯ್ between them.

EXAMPLES.

ಹೂವಿಗೆಏಹೂವಿಗ್ಕೇ or ಹೂವಿಗೆಯೇ *to the flower*; ಕುದುರೆಗೂಕುದುರೆಗ್ಕಾ or ಕುದುರೆಗೆಯೂ *to the horse also*; ಬೆಟ್ಟದಲ್ಲಿಏಬೆಟ್ಟದಲ್ಲ್ಕೇ or ಬೆಟ್ಟದಲ್ಲಿಯೇ *in the mountain*; ನೆಲದಲ್ಲಿಊನೆಲದಲ್ಲೂ or ನೆಲದಲ್ಲಿಯೂ *also in the ground*; ಸ್ತುತಿಗನುಸ್ತುತಿಸು or ಸ್ತುತಿಯನು *praise thou*; ಗಳ್ಗಿಗನುಗಳ್ಗಿಸು or ಗಳ್ಗಿಯನು *cause thou to descend*; ಕರೆಗನುಕರಿಸು or ಕರೆಯನು *cause thou*

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to call; మాడిదిరిఆద కారణమాడిదిరాద కారణ or మాడిదిరియాద కారణ *because you did;* బరుత్తినిఆద్దరింద బరుత్తినాద్దరింద or బరుత్తినియాద్దరింద *because I am coming;* మాడిగ్గిద్దను మాడిద్దను or మాడియిద్దను *he has made;* మాడిదశిపను మాడిదశ్కను or మాడిదశియ్కను *what if he did?* నాగ్గాడదిగ్గిద్దను నాగ్గాడదిద్దను or నాగ్గాడదియిద్దను *he was without seeing.*

When a verb, however, in the second person singular ending in గ్గి or ఎ, or the words గ్గిది or అది, are followed by a word commencing with a vowel, they are always joined together by the insertion of య్ between them.

EXAMPLES.

ఓదిదిఅతి శ్ఘ్రశియింద ఓదిదియతి శ్ఘ్రశియింద *you have read quickly;* బరెదిఅతిమనోహరదింద బరెదియతిమనోహరదింద *you wrote very beautifully;* గ్గిదెఎందుద్యోదను గ్గిదియెందుద్యోదను *he said "it is."*

When the verbal root కరె is followed by the affix అలు, they are either joined together by the insertion of య్ between them, or left without sandhi.

EXAMPLE.

కరెఅలుకరెయలు or కరెఅలు *to call.*

When a word ending in అ or గ్గి or ఎ is followed by a word or affix commencing with a vowel, they are joined together by cutting off the final vowel of the antecedent, provided the meaning of the word is not likely to be affected by the formation of the sandhi.

EXAMPLES.

నిద్రాగ్గినునిద్రిసు *sleep thou;* రుసిగ్గిగసురుసిగసు *a liar;* ఠాంగిఆయితుఠాంగ్గాయితు *it became so;* తిరిగ్గిట్టిను తిరిగిట్టిను *he replaced;* అల్లిగ్గిందబందను అల్లిందబందను *he came thence.*

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When adverbs terminating in ನೆ or ಕೆ are followed by a word commencing with a vowel, they are joined together by cutting off the final vowel of the antecedent, or by the insertion of ಯ್ between them, or left, without being joined, in their original form.

EXAMPLES.

ಸುಮ್ಮನೆಯಿದ್ದನು ಸುಮ್ಮನಿದ್ದನು ಸುಮ್ಮನೆಯಿದ್ದನು or ಸುಮ್ಮನೆ ಇದ್ದನು *he remained quiet;* ಆಕಡುಕೆ ಕರ್ರಗೆಯಿತ್ತು ಕರ್ರಗಿತ್ತು ಕರ್ರಗೆಯಿತ್ತು or ಕರ್ರಗೆ ಇತ್ತು *that horse was black.*

Rule 3d.

When a word ending in ಉ ಊ ಇ ಈ ಋ ೠ ಎ or ಔ is followed by an affix or a word commencing with a vowel, they are joined together by inserting the consonant ವ್ between them.

EXAMPLES.

ಗುರುವನ್ನು ಗುರುವನ್ನ *the priest;* ಹೂವಿಂದ ಹೂವಿಂದ *by the flower;* ತಾಯಿಯನ ತಾಯಿವಿನ *of the mother;* ಇದುಅಲ್ಲಿ ಇದುವಲ್ಲಿ *in the money;* ಹೇಳಿದನು ಹೇವಿಂದನು *he said lĕ;* ಹೇಳಿದನು ಹೇವಿಂದನು *he said lĕ́;* ಗಾವಿಗೆ ಗೌವಿಗೆ *to a cow;* ಸ್ಲೋವಿನ ಸ್ಲೋವಿನ *of the moon.*

EXCEPTIONS.

When a pure Carnáṭaca word ending in ಉ is followed by an affix or word commencing with a vowel, they are joined together by cutting off the final vowel of the antecedent.

EXAMPLES.

ಹಾಲುವಿನ ಹಾಲಿನ *of the milk;* ಮಗನನ್ನುಅಪ್ಪಿಕೊಂಡನು ಮಗನನ್ನಪ್ಪಿಕೊಂಡನು *he embraced his son;* ನೋಡಿದನುಅಲ್ಲಿನೋಡಿದನಲ್ಲಿ *he saw there;* ಕೊಟ್ಟಿರುದ್ದನು ಕೊಟ್ಟಿದ್ದನು *he had given.*

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When a pure Carnátaca word ending in ಓ is followed by an affix or word commencing with a vowel, they are joined together by the insertion of ಯ್ between them.

EXAMPLE.

ಕ್ಯಾಅಲು ಕ್ಯಾಯ್ಯಲು *to wet.*

If a word ending in ಓ and imitating any sound, is followed by a word commencing with a vowel, they are joined together either by the insertion of ಯ್ or ವ್.

EXAMPLE.

ಜ್ಯಾಎಂದ್ದು ಜ್ಯಾಯೆಂದ್ದು or ಜ್ಯಾವೆಂದ್ದು *having said "jó."*

EXCEPTIONS TO RULE 1st, 2d AND 3d.

When a word ending in a vowel is followed by a word commencing with ಇಯ ಇಯು or ಈ, sandhi does not take place.

EXAMPLES.

ಮುನಿಯಇಧ್ಧಿಯು *the improvement of a moonie;* ಅಾಇಯು ಕಾರವು *that letter rü;* ಎನ್ನಈ ಕಾರವು *my letter lii;* ಇದುಇಣಾವು *this is a debt.*

But when the words ಅಾ *that,* ಈ *this,* ಎಲ್ಲಾ *all,* are followed by a word commencing with ಇಯ, the initial vowel of the subsequent word is changed into ರು.

EXAMPLES.

ಅಾಇರುವು ಅಾರುರುವು *that season;* ಈಇಷಿ ಈರುಷಿ *this rushi;* ಎಲ್ಲಾಇಣಗಳು ಎಲ್ಲಾರುಣಗಳು *all the debts.*

When nouns in the vocative case, interjections terminating in a vowel, the particles with the exception of ಕಿ, and words terminating in long vowels, are followed by a word commencing with a vowel, the antecedent and the subsequent are not joined together.

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EXAMPLES.

రామయ్యిటికిరా *Rama! come hither;* అంగాయ్యిటికిరా *brother! come hither;* అయ్యయ్యవసుబుద్ధిలేంట్టిను *alas! he is very wicked;* అవనికి యీపుస్తకమనాయ్నదిదను *he read that book;* అవనూయ్యిల్లు *neither is he;* కాకియెందుకొయ్యికూసిను *the fowl cried cú.*

When a word ending in a vowel and imitating any sound or action, or when a word quoted from any author and ending in a vowel, is followed by a word commencing with a vowel, the words may either be joined together, or they may be left separate.

EXAMPLES.

గుడుగుడుయెందు గుడుగుడిందు or గుడుగుడుయెందు *having said "Gudugudu;"* కొయ్యదానియెందు కొయ్యదానియేందు or కొయ్యదానియెందు *having said "who is the donor?"*

But when a word ending in అ and expressive of any sound or action, is followed by a word commencing with a vowel, they are joined together, either by cutting off the final vowel of the antecedent, or by the insertion of య్; or they may be left separate.

EXAMPLES.

పళపళయెందు పళపళ్యిందు or పళపళయ్యేందు or పళపళయెందు *having said "Palapala;"* మాంరక్షిరక్షియెందువేడనుమాంరక్షిరక్షియెందువేడ్యిడను or మాంరక్షిరక్షియేందువేడనుor మాంరక్షిరక్షియెందువేడ్యిడను *he said "protect me! protect me!"*

Rule 4th.

When a word terminating in ం is followed by a word commencing with a vowel, they may be joined together by changing the final ం into మ్, or they may be left separate.

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EXAMPLE.

ಶ್ರೀಶಂಕರಂಎಂದು ಶ್ರೀಶೇಂಕರಮೆಂದು or ಶ್ರೀಶೇಂಕರಂಎಂದು *having said "I will adore Shancara!"*

Rule 5th.

If a word susceptible of inflection, terminating in ಃ and imitating any sound quoted in a passage from an author, is followed by a word commencing with a vowel, the final vowel of the antecedent is optionally destroyed.

EXAMPLE.

ಕಶ್ಶಂಭುಃಎಂದ್ದು ಕಶ್ಶಂಭುಎಂದು or ಕಶ್ಶಂಭುಃಎಂದು *having said "who is Shambhu?"*

Rule 6th.

If the final vowel ಃ of the antecedent be destroyed, and the penultimate letter be a vowel, the antecedent and subsequent words are either joined together, according to the rules laid down for that purpose, or they are left separate.

EXAMPLE.

ಕಶ್ಶಂಭುಎಂದು ಕಶ್ಶಂಭುವೆಂದು or ಕಶ್ಶಂಭುಎಂದು *having said "who is Shambhu?"*

EXCEPTION.

If the final vowel ಃ of the antecedent be destroyed, and the penultimate letter be ಅ, sandhi is never formed between the antecedent and the subsequent.

EXAMPLE.

ಕೋದರಿದ್ರುಃಎಂದು ಕೋದರಿದ್ರುಎಂದು *having said "who is poor?"*

Rule 7th.

If the final vowel ಃ of the antecedent be retained, and be followed by a word commencing with a vowel, they are not joined together.

EXAMPLES.

ಪ್ರಭುಃಧಾರ್ಮಿಕಃಎಂದು *having said "the master is bountiful;"* ಊಃಎಂದ್ದು *having said "úh."*

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Rule 8th.

When two words are to be formed into a compound one, if the antecedent terminate in any vowel, and the subsequent commence with the consonants క or త, these letters are respectively changed into గ and ద. The same is the case if the antecedent be deprived of it's final vowel or of it's affix, or if any other change be made by which the word shall terminate in any consonant, with the exception of the letters ర్ and ళ్, when used as substitutes.

EXAMPLES.

మర కాలు మరగ్గాలు *a wooden leg;* తగ్గ్ చదిరు తగ్గ్ దిరు *a cold ray;* కుఱి తాగలు కుఱిదాగలు *a tiger's hide;* మేల్ దుటియు మేల్దుటియు *the upper lip;* శిమ్ కావశియు శిందావశియు *a red water lily.*

Rule 9th.

If the antecedent in a compound be a substitute for another word, or if any change take place, and it terminate in any consonant, with the exception of ర్ and ళ్, and the subsequent word commence with క, the క is invariably changed into గ.

EXAMPLES.

తొమ్ పది తొంబది *ninety;* శిమ పాడవియు శించాడవియు *red ground.*

Rule 10th.

If the antecedent in a compound word terminate in any consonant properly belonging to itself, and the next word commence with క, the క is sometimes changed into గ, sometimes into వ, and sometimes the words remain unchanged.

EXAMPLES.

కణ్ పరియు కణ్ణారియు *the form of an eye;* నిర్ పక్కియు నిర్వక్కియు *a water fowl;* చిళ్ పక్కియు *a white bird.*

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Rule 11*th.*

If the first word of the compound terminate in a vowel, and be followed by a word commencing with the consonants ಪ, ಬ, or ಮ, these letters are invariably changed into ವ.

EXAMPLES.

ಆಕಾಸಪಮಣಿ ಆಕಾಸವಮಣಿ *the sun*; ರಕ್ಕಸಪಿಯರಕ್ಕಸವಿಯ *Vishnoo*; ಸುದಿಪೆಂಣು ಸುದಿವೆಂಣು *the goddess of learning*; ಮೂಬಂಣುವು ಮೂವಂಣುವು *three colours*; ಮರಪಣಿ ಮರವಣಿ *a wooden seat.*

Rule 12*th.*

If the antecedent of a compound word terminate in a consonant properly belonging to itself, and the subsequent commence with ಬ or ಮ, these two letters are optionally changed into ವ.

EXAMPLES.

ಮೇಲ್ಬಣ್ಣವು ಮೇಲಣ್ಣವು or ಮೇಲ್ವಣ್ಣವು *a good colour*; ಮೇಲ್ಮಾತು ಮೇಲ್ಬಾತು or ಮೇಲ್ವಾತು *a good word.*

EXCEPTION TO RULES 8th AND 11th.

When a participle or noun of quality deprived of its affix terminating in ಅ, or a neuter numeral pronoun, are followed by a word commencing with the consonants ಕ, ತ, ಪ, ಬ, or ಮ, these consonants remain unchanged.

EXAMPLES.

ಕೂಗುವ ಕೊಳಿಯು *the fowl that cries*; ತೂಗುವ ತೊಟ್ಟಿಲು *a moving cradle*; ಓದುವ ಪಾತ್ರಿಕೆಯು *a book for reading*; ಬಟ್ಟಕಂಣು *a round eye*; ಒಂದು ಕೈಯನು *he that has one hand*; ನಾಲ್ಕುತಲೆಯನು *he that has four heads.*

EXCEPTION TO RULES 8th, 11th, AND 12th.

In the following compound words, viz. ಒಳ್ಕೈ *the palm of the hand*; ಹಾರಕೈ *the back of the hand*; ಒಳ್ಕೋಟೆ *the inner castle*; ಹಾರಕೋಟೆ

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ಟಿಯು *the outer castle*; ಹೊರಕಟ್ಟು *the outer tying*; ಬರಿಕಾಲು *a bare leg*; ಒಳತೋಟಿಪು *the inner garden*; ಒಕ್ಕಣ್ಣನು *a one-eyed man*; ಮುಕ್ಕಣ್ಣನು *a three-eyed man*; ಮುಕ್ಕೋಟಿಯು *three crores*; ಮುಕ್ಕೊಡಿಯು *three flood gates*; ಕಸ್ತುರಿಮಗವು *a musk deer*; ನಸುಮುನಿಸು *slight anger*; ಇಪ್ಪತ್ತು *twenty*; ಚ್ಯೋದಬಿಜ್ಜೆಯು *the science of the vedas*; ನಾಲ್ಮೊಗ *four faced*; ಹಾಳ್ಮನೆಯು *a ruined house*; ಬಾಳ್ಮನೆ *a dwelling house*; and ಬೆಳ್ಪಟ್ಟಿಯು *a white cloth*; the initial consonants of the subsequent words are never subject to change.

Rule 13th.

When a word ending in a crude state in any consonant, with the exception of the letters ಯ್ and ಲ್, is followed by a word commencing with the consonant ಸ್, the letter ಸ್ is sometimes changed into ಚ್ or ಜ್, and sometimes remains unchanged; but, if the subsequent word be a numeral pronoun, the initial letter ಸ್ is always changed into ಶ್.

EXAMPLES.

ಮುಗ್ಸರವು ಮುಗ್ಚರವು *a smooth necklace*; ಪಾಸ್ಸುರಿಗೆಯು ಪಾಜ್ಜುರಿಗೆಯು *a gold knife*; ಕೆಸ್ಗೂಲಿಯು ಕೆಜ್ಜೂಲಿಯು *an eye sore*; ನೂರ್ಸಾಸಿರವು ಮಾಚ್ಚಾಸಿರವು *one hundred thousand*; ಇರ್ಸಾಸಿರವು ಇಶ್ಶಾಸಿರವು *two thousands*.

Rule 14th.

When a word has one of the following consonants, viz. ಕ್ ಚ್ ಟ್ ತ್ ಪ್ ಕ್ ಜ್ ಡ್ ದ್ or ಬ್, for it's penultimate letter, and is followed by a word commencing with the consonant ಅ, the initial consonant of the subsequent word, and also the final vowel, and the penultimate letter of the antecedent word, are destroyed, and the aspirated letters ಖ್ ಛ್ ಠ್ ಥ್ ಫ್ ಘ್ ಝ್ ಢ್ ಧ್ or ಭ್ are substituted for

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the penultimate letter of the antecedent; and if the penultimate letter of the antecedent be a doubled consonant, the consonant which is to be substituted for it, must also be a doubled aspirate.

EXAMPLES.

ಅವಸುಂದಾಗ್ಯಾದಡಾಂಗೆ ಅವಸುಂದಾಗ್ಯಾಧಾಂಗೆ *as if he were gone;* ಚಿಕ್ಕರುಂಪು ಚೆಪ್ಪುಂಪು *a small fanam;* ದಾಡ್ಡರುಂಪು ದಾಡ್ಡುಂಪು *a large fanam.*

Rule 15*th.*

When two words are compounded, if the antecedent terminate in a crude state in ನ್ or ಮ್, and be followed by a word commencing with a consonant, the final consonant of the antecedent is changed into ం.

EXAMPLES.

ದಾನ್ ಬಳೆಯುದಾಂಬಳೆಯು *a gold bangle;* ಚೆಮ್ಮುದಿಯುಬೆಂಮುದಿಯು *warm ashes.*

Rule 16*th.*

When the substitutes for the numeral pronouns ಒಂದು, ಎರಡು, ಮೂರು, viz. ಒ, ಇ, or ಮು, are followed by a word commencing with a consonant, the initial consonant of the subsequent word is doubled.

EXAMPLES.

ಒಕ್ಕಣ್ಣನು ಒಕ್ಕಣ್ಣನು *one that has one eye;* ಇತಲೆಯನು ಇತ್ತಲೆಯನು *one that has two heads;* ಮುಗುಡ್ಡಿಯು ಮುಗ್ಗುಡ್ಡಿಯು *three heaps;* ಮುಳ್ಕಾಣು ಮುಳ್ಳಾಣು *three spans.*

Rule 17*th.*

When a word that is susceptible of inflection, and that contains only a single short vowel, terminates in any one of the following consonants, viz. ಟ್, ಡ್, ತ್, ನ್, ಯ್, ಲ್, or ಳ್, and is followed by a word commencing with a vowel, the final consonant of the antecedent is doubled.

EXAMPLES.

ನಟ್ಟಡವಿನಟ್ಟಡವಿ *the midst of the forest;* ಕಿಲ್ಅಡಿಕಿ ತ್ತಡಿ *a small step.*

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Rule 18*th.*

When the formation of sandhi between two words would render the sense improper, sandhi must not take place, or another word of the same meaning must be substituted for that which is objectionable.

EXAMPLE.

ನಿಂತಿಲ್ಲಾಸದಿಂದಲಿದನು *he stood and said with gayety.*

CHAPTER SECOND.

Of NOUNS.

Words in the Carnáṭaca language are divided into five classes, viz. దేశ్యవు or those of pure Carnáṭaca origin; తత్సమవు words borrowed from the Sanscrit, but having Carnáṭaca terminations; తద్భవవు corruptions of Sanscrit words which have undergone certain changes according to the rules of grammar; గ్రామ్యవు words that are corrupted, and principally used by the lower classes of the people; and అన్యదేశ్యవు words borrowed from other languages, and subject to all the rules to which దేశ్య words are liable.

The state of a noun before it is inflected, is called ప్రకృతియు or crude noun. The crude nouns in the Carnáṭaca language, are divided into four sorts, viz. నామప్రకృతిగళు or nouns substantive, and proper names; కృత్ప్రకృతిగళు or verbal nouns; తద్ధితప్రకృతిగళు or derivative nouns; and సమాసప్రకృతిగళు or compound nouns.

EXAMPLES.

రూవు *a flower*; మరవు *a tree*; రువళె *coral*; ఉప్పరిగె *an upstair house*; శీరివంజిగె *a frying pan*; బొమ్మను *Bommanu*; తిమ్మను *Timmanu*; కల్లుకుటిగను *a stone cutter*; అంజుకుళి *a timid person, or one that is constantly fearing*; అంజిక *the act of fearing*; నంబుగె *the act of trusting*; ఆటగారను *a gamester*; తంగాళియు *a cool breeze*; తావరెగణ్ణను *a lotus-eyed man*; రుక్కిన్మాడు *a bird cage*.

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Of GENDER.

In the Carnáṭaca language there are three genders, the masculine, the feminine, and the neuter. All the gods, according to the Indian mythology, as well as men, are of the masculine gender; women, as well as the goddesses, are feminine; and all animals, as well as inanimate objects, are neuter.

EXCEPTIONS.

The nouns ಕಳತ್ರ and ದಾರ, both signifying *wife*; ಅಪತ್ಯ, ತ್ರಾಕ್ಕ, ಶಿಶು, ಕೂಸು, ಪಸುಳ್ಳಿ, and ಮಗುವು, all signifying *a child*, are of the neuter gender.

The singular noun ಜನ implying *a single person*, or *many*, is also neuter, whether it form part of a compound word, or not; as ಜನವುದ್ಯೋಳಿತು *the people said*; ಪೆಣ್ಜನವಿತ್ತು *the female lived*; ಬಹುಜನವಂಗೀಕರಿಸಿತು *it was approved of by many people*; but when the word ಜನ is added to the particles ಕು, ದುಸ್, ಸು, or ಸತ್, it is of the masculine gender; as ಕುಜನನು or ದುರ್ಜನನು *a bad man*; ಸುಜನನು or ಸಜ್ಜನನು *a good man*. The words ಸಜ್ಜನವು and ಸಜ್ಜನಗಳು, signifying *a good female*, or *good females*, are of the neuter gender.

Nouns denoting *planets*, ವರಾಹ *a pig*; ಗರುಡ *a kite*; ಋಷಭ *an ox*; ವಸಂತ *the summer*; ಅನಿಲ *air*; ಚೈತ್ರ *the month Chaitra*; ಮಂದಮಾರುತ *a gentle gale*; ಮಧು *the month Madhu*; and ಕೂರ್ಮ *a turtle*, are both of the masculine and neuter genders; as ಚಂದ್ರನುಬೆಳ್ಗಿದನು or ಚಂದ್ರಬೆಳ್ಗಿತು *the moon shone*.

The nouns ದೇವತೆ *a deity*; ಲಕ್ಷ್ಮಿ and ಸಿರಿ *the goddess of riches*; ಸರಸ್ವತಿ and ವಾಣಿ *the goddess of learning*; ಕುಡಿಗೆ and ಪೆಂಣು *a girl*; ಪೆಂಡತಿ *a wife*; and ತ್ರಾಸ್ತ್ರ *a concubine*; are both of the feminine and neuter genders, as ಸರಸ್ವತಿವಿದ್ಯೆಯನ್ನೆಕ್ಕಟ್ಟಿದಳು or ಕೊಟ್ಟಿತು *Saraswatee-bestowed learning*.

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In the modern dialect of the Carnáṭaca language, nouns always terminate in one or other of the following vowels, viz. అ, ఆ, ఇ, ఈ, ఉ, ఊ, ఋ, ౠ, ఎ, ఐ, ఒ, and ఔ; and in the ancient dialect, they terminate also in the following consonants ఙ్, ఞ్, య్, ర్, ఱ్, ల్, ళ్, and ౯.

Of NUMBERS.

Nouns in Carnáṭaca have two numbers, the singular and the plural.

Of CASES.

Nouns are by Carnáṭaca grammarians stated to have only seven cases, viz. ప్రథమావిభక్తి the nominative; ద్వితీయావిభక్తి the accusative; తృతీయావిభక్తి the instrumental; చతుర్థీవిభక్తి the dative; పంచమ్యావిభక్తి the ablative; షష్ఠీవిభక్తి the genitive; and సప్తమ్యావిభక్తి the locative. From this arrangement the vocative is excluded, as being only a particular form of the nominative; but in the examples it shall be retained.

Of DECLENSION.

Nouns in the modern dialect of the Carnáṭaca language, are inflected by the aid of the following affixes ఉ, అ, or అన్న, ఇంద, ఇగె, గె, or అక్క, అదె సేయింద, అ, and అల్లి. In the ancient dialect, the affixes are మ్, అమ్, ఇమ్, శి, అత్తణం, అ, and ఓ౯. The modes of inflection in both dialects are four; and the particular mode which must be followed, may in every case be ascertained by the gender of the noun, and it's termination in a crude state.

Of THE FIRST DECLENSION.

All nouns of the masculine gender terminating in a crude state in the vowel అ, belong to the first declension. In this declension the consonant న్ must be inserted in the singular number, between the crude noun and its affixes; and in the plural, the syllables అర్, అరు ౙళ్, or ౙళ్; with the exception of deri-

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vative nouns, which require only the insertion of ಅನ್, or ಅರುಗಳ್. In the plural, the affix of the dative is ಗ್ಗಿ.

EXAMPLES.

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	ರಾಮನು	ರಾಮಂ	*Ráma.*
A.	ರಾಮನ / ರಾಮನನ್ನ	ರಾಮನಂ	*Ráma.*
I.	ರಾಮನಿಂದ	ರಾಮನಿಂ	*by Ráma.*
D.	ರಾಮನಿಗೆ / ರಾಮಗೆ	ರಾಮಂಗೆ	*to Ráma.*
Ab.	ರಾಮನಬೆಸೆಯಿಂದ	ರಾಮನಗ್ರಂ	*from Ráma.*
G.	ರಾಮನ	ರಾಮನ	*of Ráma.*
L.	ರಾಮನಲ್ಲಿ	ರಾಮನಾಗ್ಳ್	*in Ráma.*
V.	ರಾಮಾ / ರಾಮನೆ	ರಾಮಾ / ರಾಮನೆ	*Ráma!*

PLURAL NUMBER.

N.	ರಾಮರು	ರಾಮರ್	*Rámas.*
A.	ರಾಮರ / ರಾಮರನ್ನ	ರಾಮರಂ	*Rámas.*
I.	ರಾಮರಿಂದ	ರಾಮರಿಂ	*by Rámas.*
D.	ರಾಮರಿಗೆ	ರಾಮಗ್ಗಿ	*to Rámas.*
Ab.	ರಾಮರಬೆಸೆಯಿಂದ	ರಾಮರಗ್ರಂ	*from Rámas.*
G.	ರಾಮರ	ರಾಮರ	*of Rámas.*
L.	ರಾಮರಲ್ಲಿ	ರಾಮರಾಗ್ಳ್	*in Rámas.*
V.	ರಾಮಿರ / ರಾಮಿರಿ	ರಾಮಿರ / ರಾಮಿರಿ	*Rámas!*

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SINGULAR NUMBER.

N. ಅರಸನು.....ಅರಸಂ .....*a king.*

A { ಅರಸನ..... / ಅರಸನನ್ನು..... } ಅರಸನಂ .....*a king.*

I. ಅರಸನಿಂದ.....ಅರಸನಿಂ .....*by a king.*

D. { ಅರಸನಿಗೆ..... / ಅರಸಗೆ..... } ಅರಸಂಗೆ.....*to a king.*

Ab. ಅರಸನದೆಸೆಯಿಂದ...ಅರಸನತ್ತಣಿಂ .....*from a king.*

G. ಅರಸನ.....ಅರಸನ.....*of a king.*

L. ಅರಸನಲ್ಲಿ.....ಅರಸನಾಗ್ಯೆ.....*in a king.*

V. { ಅರನಾ..... ...ಅರಸಾ ..... / ಅರಸನೆ.....ಅರಸನೆ ..... } *king!*

PLURAL NUMBER.

N. ಅರಸರುಗಳು.....ಅರಸರ್.....*kings.*

A. { ಅರಸರುಗಳ..... / ಅರಸರುಗಳನ್ನು.. } ಅರಸರಂ .....*kings.*

I. ಅರಸರುಗಳಿಂದ.....ಅರಸರುಗಳಿಂ .....*by kings.*

D. ಅರಸರುಗಳಿಗೆ.....ಅರಸರ್ಗೆ.....*to kings.*

Ab. ಅರಸರುಗಳದೆಸೆಯಿಂದ.ಅರಸರತ್ತಣಿಂ...*from kings.*

G. ಅರಸರುಗಳ.....ಅರಸರ.....*of kings.*

L. ಅರಸರುಗಳಲ್ಲಿ .....ಅರಸರಾಗ್ಯೆ.....*in kings.*

V. { ಅರಸರುಗಳೆ ....ಅರಸರಿರ..... / ಅರಸರುಗಳ್ಯೇ.....ಅರಸರಿರಾ..... } *kings!*

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Of the Second Declension.

All nouns of the neuter gender terminating in the vowel అ, with the exception of ಗರುಡ *a kite,* ಬಸವ *an ox,* ಕ್ರೌಂಚ *a he buffaloe,* and ಕಮಠ *a turtle,* which are declined like masculines, belong to the second declension. In this declension the consonant ವ್ must be inserted in the nominative and accusative cases of the singular number, between the crude noun and the affixes; ದ್ in the instrumental, ablative, genitive, and locative cases; in the dative no insertion is required, but the affix is ಅಕ್ಕೆ. In the plural, the insertion is ಗಳ್ for all the cases; and the affix of the dative is ಗಳಿಗೆ.

EXAMPLES.

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	ಗಜವು	ಗಜಂ	*an elephant.*
A.	ಗಜವ / ಗಜವನ್ನು	ಗಜವಂ	*an elephant.*
I.	ಗಜದಿಂದ	ಗಜದಿಂ	*by an elephant.*
D.	ಗಜಕ್ಕೆ	ಗಜಕೆ	*to an elephant.*
Ab.	ಗಜದದಿಸಿಯಿಂದ	ಗಜದಲ್ಗೊಂ	*from an elephant.*
G.	ಗಜದ	ಗಜದ	*of an elephant.*
L.	ಗಜದಲ್ಲಿ	ಗಜದಾಗ್ರೆ	*in an elephant.*
V.	ಗಜಾ / ಗಜವಿ	ಗಜಾ / ಗಜವೆ	*elephant!*

PLURAL NUMBER.

N.	ಗಜಗಳು	ಗಜಗಳ್	*elephants.*
A.	ಗಜಗಳ / ಗಜಗಳನ್ನು	ಗಜಗಳಂ	*elephants.*
I.	ಗಜಗಳಿಂದ	ಗಜಗಳಿಂ	*by elephants.*

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D. ಗಜಗಳಿಗೆ.....ಗಜಗಳಿ.....to elephants.

Ab. ಗಜಗಳದಿಸೆಯಿಂದ..ಗಜಗಳತ್ತಣಿಂ.....from elephants.

G. ಗಜಗಳ.....ಗಜಗಳ.....of elephants.

L. ಗಜಗಳಲ್ಲಿ.....ಗಜಗಳಾಗ್ಗೆ.....in elephants.

V. { ಗಜಗಳಿ.....ಗಜಗಳಿರ..... / ಗಜಗಳಿಗಿ.....ಗಜಗಳಿರಾ..... } elephants!

SINGULAR NUMBER.

N. ಮರವು.....ಮರಂ.....a tree.

A. { ಮರವ..... / ಮರವನ್ನ..... } ಮರವಂ.....a tree.

I. ಮರದಿಂದ.....ಮರದಿಂ.....by a tree.

D. ಮರಕ್ಕೆ.....ಮರಕೆ.....to a tree.

Ab. ಮರದದಿಸೆಯಿಂದ..ಮರದತ್ತಣಿಂ.....from a tree.

G. ಮರದ.....ಮರದ.....of a tree.

L. ಮರದಲ್ಲಿ.....ಮರದಾಗ್ಗೆ.....in a tree.

V. { ಮರಾ.....ಮರಾ..... / ಮರವೆ.....ಮರವೆ..... } tree!

PLURAL NUMBER.

N. ಮರಗಳು.....ಮರಗಳ್.....trees.

A. { ಮರಗಳ..... / ಮರಗಳನ್ನ..... } ಮರಗಳಂ.....trees.

I. ಮರಗಳಿಂದ.....ಮರಗಳಿಂ.....by trees.

D. ಮರಗಳಿಗೆ.....ಮರಗಳಿ.....to trees.

Ab. ಮರಗಳದಿಸೆಯಿಂದ..ಮರಗಳತ್ತಣಿಂ.....from trees.

G. ಮರಗಳ.....ಮರಗಳ.....of trees.

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L. ಮರಗಳಲ್ಲಿ .....ಮರಗಳ್ಗಳ್.....*in trees.*

V. {ಮರಗಳೆ..... .....ಮರಗಳಿರ.....} *trees!*
{ಮರಗಳೇ.....ಮರಗಳಿರಾ.....}

Of the Third Declension

All nouns, of whatever gender they may be, terminating in the vowels ಅಂ, ಇ, ಈ, ಎ, or ಐ, belong to the third declension. In this declension, no insertion is required between the crude noun and it's affixes, in the singular number; but in the plural, the syllables ಅರ್, ಅರುಗಳ್, or ಗಳ್, must be inserted before the affixes of masculine and feminine nouns; and ಗಳ್ before those of nouns of the neuter gender. The affix of the dative case is ಗೆ in the singular number, and ಇಗೆ in the plural.

EXAMPLES.

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	ಹರಿಯು	ಹರಿ	*Hari.*
A.	{ಹರಿಯ / ಹರಿಯನ್ನ}	ಹರಿಯಂ	*Hari.*
I.	ಹರಿಯಿಂದ	ಹರಿಯಂ	*by Hari.*
D.	ಹರಿಗೆ	ಹರಿಗೆ	*to Hari.*
Ab.	ಹರಿಯದೆಸೆಯಿಂದ	ಹರಿಯತ್ತಣಿಂ	*from Hari.*
G.	ಹರಿಯ	ಹರಿಯ	*of Hari.*
L.	ಹರಿಯಲ್ಲಿ	ಹರಿಯೊಳ್	*in Hari.*
V.	{ಹರಿಯೆ / ಹರಿಯೇ}	ಹರಿ / ಹರಿಸ್	*Hari!*

PLURAL NUMBER.

N.	ಹರಿಯರು	ಹರಿಯರ್	*Haris.*
A.	{ಹರಿಯರ / ಹರಿಯರನ್ನ}	ಹರಿಯರಂ	*Haris.*

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I. ಹರಿಯಿಂದ ..... ಹರಿಯಿಂ ..... *by Haris.*

D. ಹರಿಯಿಗೆ ..... ಹರಿಯಿಗ್ಗೆ ..... *to Haris.*

Ab. ಹರಿಯಿಂದೆಸೆಯಿಂದ ಹರಿಯಿಂದ್ರಗಂ ..... *from Haris.*

G. ಹರಿಯಿಂ ..... ಹರಿಯಿಂ ..... *of Haris.*

L. ಹರಿಯಿಂಲ್ಲಿ ..... ಹರಿಯಿಂಗ್ಳೊಳ್ ..... *in Haris.*

V. { ಹರಿಯಿಗೆ ..... ಹರಿಯಿರಿಂ ..... } *Haris!*
{ ಹರಿಯಿಗ್ಳೆ ..... ಹರಿಯಿರಿಂಗಾ ..... }

SINGULAR NUMBER.

N. ಕುರಿಯು ..... ಕುರಿ ..... *a sheep.*

A. { ಕುರಿಯ ..... } ಕುರಿಯಂ ..... *a sheep.*
{ ಕುರಿಯನ್ನು ..... }

I. ಕುರಿಯಿಂದ ..... ಕುರಿಯಿಂ ..... *by a sheep.*

D. ಕುರಿಗೆ ..... ಕುರಿಗೆ ..... *to a sheep.*

Ab. ಕುರಿಯಿಂದೆಸೆಯಿಂದ ಕುರಿಯಿಂದ್ರಗಂ ..... *from a sheep.*

G. ಕುರಿಯ ..... ಕುರಿಯ ..... *of a sheep.*

L. ಕುರಿಯಲ್ಲಿ ..... ಕುರಿಯೊಳ್ ..... *in a sheep.*

V. { ಕುರಿಯೆ ..... ಕುರಿ ..... } *sheep!*
{ ಕುರಿಯೇ ..... ಕುರಿಗ್ಳೆ ..... }

PLURAL NUMBER.

N. ಕುರಿಗಳು ..... ಕುರಿಗಳ್ ..... *sheep.*

A. { ಕುರಿಗಳ್ ..... } ಕುರಿಗಳಂ ..... *sheep.*
{ ಕುರಿಗಳನ್ನು ..... }

I. ಕುರಿಗಳಿಂದ ..... ಕುರಿಗಳಿಂ ..... *by sheep.*

D. ಕುರಿಗಳಿಗೆ ..... ಕುರಿಗಳ್ಗೆ ..... *to sheep.*

Ab. ಕುರಿಗಳ್ದೆಸೆಯಿಂದ ಕುರಿಗಳ್ದ್ರಗಂ ..... *from sheep.*

G. ಕುರಿಗಳ್ ..... ಕುರಿಗಳ್ ..... *of sheep.*

L. ಕುರಿಗಳ್ಲಿ ..... ಕುರಿಗಳೊಳ್ ..... *in sheep.*

V. { ಕುರಿಗಳೆ ..... ಕುರಿಗಳಿರಿ ..... } *sheep!*
{ ಕುರಿಗಳೇ ..... ಕುರಿಗಳಿರಿಗಾ ..... }

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Of the Fourth Declension.

All nouns, of whatever gender they may be, terminating in the vowels ఉ, ఊ, ఐ, ఒ, and ఔ, belong to the fourth declension. In this declension, the insertion of the syllable ಗಿನ್ is optional between the crude noun and the affixes in the instrumental, ablative, genitive, and locative cases of the singular number; and in the plural, the syllable ಕಳ್ must be inserted between the crude noun and the affixes of the different cases, with the exception of the words ಗಂಡುಸು and ಹೆಂಗಸು signifying *man* and *woman*, and, perhaps, a few others, which require the insertion of ಅರ್, ಅರುಕಳ್, or ಕಳ್. The affix of the dative in this declension is ಗಾಗಿ.

EXAMPLES.

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	ಗುರುವು	ಗುರು	*a priest.*
A.	ಗುರುವ ಗುರುವನ್ನ	ಗುರುವಂ	*a priest.*
I.	ಗುರುವಿಂದ ಗುರುವಿನಿಂದ	ಗುರುವಿಂ ಗುರುವಿನಿಂ	*by a priest.*
D.	ಗುರುವಿಗೆ	ಗುರುವಿಂಗೆ	*to a priest.*
Ab.	ಗುರುವದಿಸೆಯಿಂದ ಗುರುವಿನದಿಸೆಯಿಂದ	ಗುರುವ ತ್ರೈಗೆಂ ಗುರುವಿನ ತ್ರೈಗೆಂ	*from a priest.*
G.	ಗುರುವ ಗುರುವಿನ	ಗುರುವ ಗುರುವಿನ	*of a priest.*
L.	ಗುರುವಲ್ಲಿ ಗುರುವಿನಲ್ಲಿ	ಗುರುವಾಳ್ ಗುರುವಿನಾಳ್	*in a priest.*
V.	ಗುರುವೆ ಗುರುವ್ಯೆ	ಗುರು ಗುರೂ	*priest!*

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PLURAL NUMBER.

N. ಗುರುಗಳು ..... ಗುರುಗಳ್ ..... priests.

A. { ಗುರುಗಳ್ ..... / ಗುರುಗಳನ್ನು ..... } ಗುರುಗಳಂ ..... priests.

I. ಗುರುಗಳಿಂದ ..... ಗುರುಗಳಿಂ ..... by priests.

D. ಗುರುಗಳಿಗೆ ..... ಗುರುಗಳಿಗೆ ..... to priests.

Ab. ಗುರುಗಳದೆಸೆಯಿಂದ.. ಗುರುಗಳತ್ತಣಿಂ ..... from priests.

G. ಗುರುಗಳ ..... ಗುರುಗಳ ..... of priests.

L. ಗುರುಗಳಲ್ಲಿ ..... ಗುರುಗಳಾಗ್ಯೆ ..... in priests.

V. { ಗುರುಗಳಿ ..... ಗುರುಗಳಿರ ..... / ಗುರುಗಳಿಕ್ಕಿ ..... ಗುರುಗಳಿರಾ ..... } priests!

SINGULAR NUMBER.

N. ಕೂಸು ..... ಕೂಸು ..... a child.

A. { ಕೂಸ ..... / ಕೂಸನ್ನ ..... } ಕೂಸಂ ..... a child.

I. { ಕೂಸಿಂದ ..... ಕೂಸಿಂ ..... / ಕೂಸಿನಿಂದ ..... ಕೂಸಿನಿಂ ..... } by a child.

D. ಕೂಸಿಗೆ ..... ಕೂಸಿಂಗೆ ..... to a child.

Ab. { ಕೂಸದೆಸೆಯಿಂದ ..... ಕೂಸತ್ತಣಿಂ ..... / ಕೂಸಿನದೆಸೆಯಿಂದ ..... ಕೂಸಿನತ್ತಣಿಂ ..... } from a child.

G. { ಕೂಸ ..... ಕೂಸ ..... / ಕೂಸಿನ ..... ಕೂಸಿನ ..... } of a child.

L. { ಕೂಸಲ್ಲಿ ..... ಕೂಸಾಗ್ಯೆ ..... / ಕೂಸಿನಲ್ಲಿ ..... ಕೂಸಿನಾಗ್ಯೆ ..... } in a child.

V. { ಕೂಸೆ ..... ಕೂಸು ..... / ಕೂಸೆಕ್ಕಿ ..... ಕೂಸೂರಾ ..... } child!

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PLURAL NUMBER.

N. కూసుగళు ..... కూసుగళ్ ..... *children.*

A. { కూసుగళ్ ..... / కూసుగళ్ను ..... } కూసుగళం ..... *children.*

I. కూసుగళింద ..... కూసుగళి ..... *by children.*

D. కూసుగళిగె ..... కూసుగళ్గె ..... *to children.*

Ab. కూసుగళ్ దెసెయింద. కూసుగళ్ గ్రహం ..... *from children.*

G. కూసుగళ్ ..... కూసుగళ్ ..... *of children.*

L. కూసుగళల్లి ..... కూసుగళ్మేల్ ..... *in children.*

V. { కూసుగళే ..... కూసుగళిర ..... / కూసుగళే ..... కూసుగళి రా ..... } *children !*

Of NOUNS of RELATIONSHIP.

Nouns of relationship, of which the following is a list, when terminating in a crude state in the vowel అ, require the insertion of the affixes అందిర్, అందిరుగళ్, or గళ్, before the affixes of the cases, in order to form their plural. To this rule the exceptions are the nouns మగ, and మొమ్మగ, which are changed in the plural into మక్కళు, and మొమ్మక్కళు.

Nouns of relationship terminating in a crude state in the vowels ఇ, or ఏ, require the insertion of the affixes అందిర్, అందిరుగళ్, అర్, అరుగళ్, or గళ్, before the final affixes, in order to form their plurals.

The nouns అవ్వ, అక్క, and అవ్వ, which, with their compounds, are the only nouns of the feminine gender terminating in అ, require the insertion of the consonant న్ before the affixes of the cases, and are declined like masculines.

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ಮುತ್ತಪ್ಪ
ಮುತ್ತಜ್ಜ
ಮುತ್ತಯ್ಯ
ಮುತ್ತಾತ } *great grandfather.*

ಅಜ್ಜ
ತಾತ } *grandfather.*

ಅಪ್ಪ
ತಂದೆ } *father.*

ಹೊಡ್ಡಪ್ಪ
ಹೊಡ್ಡಯ್ಯ
ಹಿರಿಯಪ್ಪ } *father's elder brother.*

ಕಿರಿಯಪ್ಪ
ಚಿಕ್ಕಪ್ಪ } *father's younger brother.*

ಅಂಗ್ಗ ..... *elder brother.*

ತಮ್ಮ ..... *younger brother.*

ಮಾವ
ಹೆಂಣುಕೊಟ್ಟಮಾವ } *father in-law.*

ಸ್ವಾದರಮಾವ ..... *maternal uncle.*

ಗಂಡ್ಡ ..... *husband.*

ಅಳಿಯ ..... *son in-law.*

ಮಗ ..... *son.*

ಮೊಮ್ಮಗ ..... *grand son.*

ಮರಿಮಗ ..... *great grand son.*

ಸ್ವಾದರಳಿಯ ..... *sister's son.*

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ಷಡ್ಡಗ ..... *wife's sister's husband.*

ಬ್ಯಾಗ ..... }
ಸೊಟ್ಟ ..... } *son's wife's father, or daughter's husband's father.*

ಕಾವ ..... { *husband's elder brother.*
wife's brother,
paternal aunt's son, } *if elder than one's self.*
maternal uncle's son,

ಪೈದನ ..... { *husband's younger brother.*
wife's brother,
paternal aunt's son, } *if younger than one's self.*
maternal uncle's son,

ಮತ್ತಜ್ಜ ..... }
ಮತ್ತವ್ವ ..... } *great grandmother.*
ಮತ್ತಪ್ಪ ..... }

ಅಜ್ಜ ..... }
ಅವ್ವ ..... } *grandmother.*
ಅಪ್ಪ ..... }

ತಾಯಿ ..... }
ಅಮ್ಮ ..... }
ಅವ್ವ ..... } *mother.*
ಅಪ್ಪ ..... }

ದಾಡ್ಡತಾಯಿ ..... }
ದಾಡ್ಡಮ್ಮ ..... } *mother's elder sister.*
ದಾಡ್ಡವ್ವ ..... }

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ಚಿಕ್ಕವ, ಚಿಕ್ಕಮ್ಮ, ಚಿಕ್ಕಳಾಯಿ — *mother's younger sister.*

ಅತ್ತೆ — *wife's mother, or husband's mother.*

ನಾದರತ್ತೆ — *paternal aunt.*

ಹೆಂಡತಿ — *wife.*

ಅತ್ತಿಗೆ — *husband's elder sister.*
wife's elder sister.
paternal aunt's daughter,
maternal uncle's daughter, } *if elder than one's self.*

ನಾದಿನಿ — *husband's younger sister.*
wife's younger sister.
paternal aunt's daughter,
maternal uncle's daughter, } *if younger than one's self.*

ನಾಸೆ — *son's wife.*

ಮಗಳು — *daughter.*

ಮೊಮ್ಮಗಳು — *grand-daughter.*

ಮರಿಮಗಳು — *grand-daughter's daughter.*

ನಾದರನಾಸೆ — *a man's sister's daughter, or a woman's brother's daughter.*

ಸವತಿ — *husband's other wife.*

ವಾರಗಿತ್ತಿ, ನಿಗಿಲಿಂಗಾಯಿ — *husband's brother's wife.*

ಬೀಗಿತಿ, ಸಂಟಿತಿ — *son's wife's mother, or daughter's husband's mother.*

ಅಕ್ಕ — *elder sister.*

ತಂಗಿ — *younger sister.*

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EXAMPLES.

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	అప్పను	అప్పం	*a father.*
A.	అప్పన, అప్పనన్ను	అప్పనం	*a father.*
I.	అప్పనింద	అప్పనిం	*by a father.*
D.	అప్పనికి, అప్పకి	అప్పంకి	*to a father.*
Ab.	అప్పనడిసేయింద	అప్పనత్రుంచి	*from a father.*
G.	అప్పన	అప్పన	*of a father.*
L.	అప్పనల్లి	అప్పనాళ్	*in a father.*
V.	అప్ప, అప్పా, అప్పనే, అప్పనో	అప్ప, అప్పా, అప్పనే, అప్పనో	*father!*

PLURAL NUMBER.

N.	అప్పందిరు	అప్పందిర్	*fathers.*
A.	అప్పందిర, అప్పందిరన్ను	అప్పందిరం	*fathers.*
I.	అప్పందిరింద	అప్పందిరిం	*by fathers.*
D.	అప్పందిరిగె	అప్పందిరిగ్గె	*to fathers.*
Ab.	అప్పందిరడిసేయింద	అప్పందిర త్రుంచి	*from fathers.*
G.	అప్పందిర	అప్పందిర	*of fathers.*
L.	అప్పందిరల్లి	అప్పందిరాళ్	*in fathers.*

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V. ಅಪ್ಪಂದಿರಿರ ..... ಅಪ್ಪಂದಿರಿರ .....
ಅಪ್ಪಂದಿರಿರಾ ..... ಅಪ್ಪಂದಿರಿರಾ .....
ಅಪ್ಪಂದಿಶಿ ..... ಅಪ್ಪಂದಿಶಿ .....
ಅಪ್ಪಂದಿಶ್ಯೋ ..... ಅಪ್ಪಂದಿಶ್ಯೋ ..... } *fathers !*

SINGULAR NUMBER.

N. ಅಮ್ಮನು ..... ಅಮ್ಮಂ ..... *a mother.*

A. ಅಮ್ಮನ ..... ಅಮ್ಮನನ್ನ ..... } ಅಮ್ಮನಂ ..... *a mother.*

I. ಅಮ್ಮನಿಂದ ..... ಅಮ್ಮನಿಂ ..... *by a mother.*

D. ಅಮ್ಮನಿಗೆ ..... ಅಮ್ಮಗೆ ..... } ಅಮ್ಮಂಗೆ ..... *to a mother.*

Ab. ಅಮ್ಮನ ದೆಸೆಯಿಂದ ... ಅಮ್ಮನಕ್ಕೋಸ್ಕರಂ ..... *from a mother.*

G. ಅಮ್ಮನ ..... ಅಮ್ಮನ ..... *of a mother.*

L. ಅಮ್ಮನಲ್ಲಿ ..... ಅಮ್ಮನಾಗ್ಯೆ ..... *in a mother.*

V. ಅಮ್ಮ ..... ಅಮ್ಮ .....
ಅಮ್ಮಾ ..... ಅಮ್ಮಾ .....
ಅಮ್ಮನೆ ..... ಅಮ್ಮನೆ .....
ಅಮ್ಮನ್ಯೋ ..... ಅಮ್ಮನ್ಯೋ ..... } *mother !*

PLURAL NUMBER.

N. ಅಮ್ಮಂದಿರು ..... ಅಮ್ಮಂದಿರ್ ..... *mothers.*

A. ಅಮ್ಮಂದಿರ ..... ಅಮ್ಮಂದಿರನ್ನ ..... } ಅಮ್ಮಂದಿರಂ ..... *mothers.*

I. ಅಮ್ಮಂದಿರಿಂದ ..... ಅಮ್ಮಂದಿರಿಂ ..... *by mothers.*

D. ಅಮ್ಮಂದಿರಿಗೆ ..... ಅಮ್ಮಂದಿರ್ಗೆ ..... *to mothers.*

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Ab. అమ్మందిరదిసేయింద అమ్మందిరత్రిగೞం.....*from mothers.*

G. అమ్మందిర.....అమ్మందిర.....*of mothers.*

L. అమ్మందిరల్లి.....అమ్మందిరాళ್.....*in mothers!*

V. { అమ్మందిరిర.....అమ్మందిరిర.....
అమ్మందిరిరా.....అమ్మందిరిరా.....
అమ్మందిశే.....అమ్మందిశే.....
అమ్మందిశ್యే.....అమ్మందిశ್యే..... } *mothers!*

SINGULAR NUMBER.

N. అజ్జియు.....అజ్జి.....*a grandmother.*

A. { అజ్జియ.....
అజ్జియన్ను..... } అజ్జియం.....*a grandmother.*

I. అజ్జియింద.....అజ్జియం.....*by a grandmother.*

D. అజ్జిగె.....అజ్జిగె.....*to a grandmother.*

Ab. అజ్జియదిసేయింద.....అజ్జియత్రిగೞం.....*from a grandmother.*

G. అజ్జియ.....అజ్జియ.....*of a grandmother.*

L. అజ్జియల్లి.....అజ్జియొళ್.....*in a grandmother.*

V. { అజ్జి.....అజ్జి.....
అజ್ಯೇ.....అజ್ಯೇ.....
అజ్జియే.....అజ్జియే.....
అజ್ಜియ್యే.....అజ್ಜియ್యే..... } *grandmother!*

PLURAL NUMBER.

N. అజ్జియందిరు.....అజ్జియందిర್.....*grandmothers.*

A. { అజ్జియందిర.....
అజ్జియందిరన్ను..... } అజ్జియందిరం.....*grandmothers.*

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I. ಅಜ್ಜಿಯಂದಿರಿಂದ.....ಅಜ್ಜಿಯಂದಿರಿಂ.....*by grandmothers.*

D. ಅಜ್ಜಿಯಂದಿರಿಗೆ.....ಅಜ್ಜಿಯಂದಿರ್ಗೆ.....*to grandmothers.*

Ab. ಅಜ್ಜಿಯಂದಿರದಿಸೆಯಿಂದ.ಅಜ್ಜಿಯರತ್ರಿಂ.....*from grandmothers.*

G. ಅಜ್ಜಿಯರ.....ಅಜ್ಜಿಯರ.....*of grandmothers.*

L. ಅಜ್ಜಿಯರಲ್ಲಿ.....ಅಜ್ಜಿಯರ್ಕ್ಕಳ್.....*in grandmothers.*

V. ಅಜ್ಜಿಯಂದಿರ.....ಅಜ್ಜಿಯಂದಿರ
ಅಜ್ಜಿಯಂದಿರಾ.....ಅಜ್ಜಿಯಂದಿರಾ
ಅಜ್ಜಿಯಂದಿರೆ.....ಅಜ್ಜಿಯಂದಿರೆ
ಅಜ್ಜಿಯಂದಿರ್ಕ್ಕಳ್.....ಅಜ್ಜಿಯಂದಿರ್ಕ್ಕಳ್
} *grandmothers!*

SINGULAR NUMBER.

N. ನಾಸೆಯು.....ನಾಸೆ.....*a daughter-in-law.*

A. ನಾಸೆಯ.....
ನಾಸೆಯನ್ನ.....
} ನಾಸೆಯಂ.....*a daughter-in-law.*

I. ನಾಸೆಯಿಂದ.....ನಾಸೆಯಿಂ.....*by a daughter-in-law.*

D. ನಾಸೆಗೆ.....ನಾಸೆಗೆ.....*to a daughter-in-law.*

Ab. ನಾಸೆಯದಿಸೆಯಿಂದ.ನಾಸೆಯತ್ರಿಂ.....*from a daughter-in-law.*

G. ನಾಸೆಯ.....ನಾಸೆಯ.....*of a daughter-in-law.*

L. ನಾಸೆಯಲ್ಲಿ.....ನಾಸೆಯೊಳ್.....*in a daughter-in-law.*

V. ನಾಸೆ.....ನಾಸೆ
ನಾಸೇ.....ನಾಸೇ
ನಾಸೆಯೆ.....ನಾಸೆಯೆ
ನಾಸೆಯೇ.....ನಾಸೆಯೇ
} *daughter-in-law!*

PLURAL NUMBER.

N. ನಾಸೆಯಂದಿರು.....ನಾಸೆಯಂದಿರ್.....*daughters-in-law.*

A. ನಾಸೆಯಂದಿರ.....
ನಾಸೆಯಂದಿರನ್ನ.....
} ನಾಸೆಯಂದಿರಂ.....*daughters-in-law.*

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I. ನಾಸೆಯಂದಿರಿಂದ.....ನಾಸೆಯಂದಿರಿಂ.....*by daughters-in-law.*

D. ನಾಸೆಯಂದಿರಿಗೆ.....ನಾಸೆಯಂದಿಗ್ಗೆ.....*to daughters-in-law.*

Ab. ನಾಸೆಯಂದಿರಬೆಸೆಯಿಂದ.ನಾಸೆಯಂದಿರ ತಿಗಂ*from daughters-in-law.*

G. ನಾಸೆಯಂದಿರ.....ನಾಸೆಯಂದಿರ.....*of daughters-in-law.*

L. ನಾಸೆಯಂದಿರಲ್ಲಿ.....ನಾಸೆಯಂದಿರ್ಕ್ಕಳ್....*in daughters-in-law.*

V. ನಾಸೆಯಂದಿರಿರ.....ನಾಸೆಯಂದಿರಿರ.....
ನಾಸೆಯಂದಿರಿರಾ.....ನಾಸೆಯಂದಿರಿರಾ.....
ನಾಸೆಯಂದಿರೆ.....ನಾಸೆಯಂದಿರೆ.....
ನಾಸೆಯಂದಿರೇ.....ನಾಸೆಯಂದಿರೇ.....
daughters-in-law!

Of NOUNS of QUALITY.

In the Carnáṭaca-language there are no words that, strictly speaking, can be termed adjectives. When a noun of quality has been deprived of it's final affix, and precedes a noun, it then appears to be an adjective, but it is not so in reality; the word being incomplete, as will be shewn in the chapter in which compound words are treated of.

Nouns of quality terminate in a crude state in the vowels ಅ, ಇ, ಉ, and ಏ, and also in the syllables ದು or ರು; and the same form represents the neuter, as ಅಗಲ *breadth*; ಹುಳಿ *sourness*; ಡಾಂಕು *crookedness*; ಒದ್ದೆ *wetness*; ಕರಿದು *a black thing*; ಒಳ್ಳೆರು *a good thing*.

Nouns of quality terminating in the vowels abovementioned, cannot be rendered masculine or feminine by any change of form; but those ending in ದು and ರು, are susceptible of such change. When nouns of quality terminating in ದು are rendered masculine or feminine, the final syllable ದು is changed into ಅ, and the letters ನ್ or ಳ್ are inserted before the affixes of the cases, in order to denote the gender. In the plural, the insertion of ಅರ್, or ಅಕುಳ್, is required.

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EXAMPLES.

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	ಕರಿಯನು	ಕರಿಯಂ	*a black man.*
A.	ಕರಿಯನ / ಕರಿಯನನ್ನು	ಕರಿಯನಂ	*a black man.*
I.	ಕರಿಯನಿಂದ	ಕರಿಯನಿಂ	*by a black man.*
D.	ಕರಿಯನಿಗೆ / ಕರಿಯಗೆ	ಕರಿಯಂಗೆ	*to a black man.*
Ab.	ಕರಿಯನದಿಸೆಯಿಂದ	ಕರಿಯನತ್ತಣಿಂ	*from a black man.*
G.	ಕರಿಯನ	ಕರಿಯನ	*of a black man.*
L.	ಕರಿಯನಲ್ಲಿ	ಕರಿಯನಾಗ್ಗೆ	*in a black man.*
V.	ಕರಿಯ / ಕರಿಯಾ / ಕರಿಯನಿ / ಕರಿಯನ್ನೇ	ಕರಿಯ / ಕರಿಯಾ / ಕರಿಯನಿ / ಕರಿಯನ್ನೇ	*black man !!*
N.	ಕರಿಯಳು	ಕರಿಯಳ್	*a black woman.*
A.	ಕರಿಯಳ / ಕರಿಯಳನ್ನು	ಕರಿಯಳಂ	*a black woman.*
I.	ಕರಿಯಳಿಂದ	ಕರಿಯಳಿಂ	*by a black woman.*
D.	ಕರಿಯಳಿಗೆ	ಕರಿಯಳ್ಗೆ	*to a black woman.*
Ab.	ಕರಿಯಳ ಬೆಸೆಯಿಂದ	ಕರಿಯಳ್ ತ್ತಣಿಂ	*from a black woman*
G.	ಕರಿಯಳ	ಕರಿಯಳ	*of a black woman.*
L.	ಕರಿಯಳಲ್ಲಿ	ಕರಿಯಳಾಗ್ಗೆ	*in a black woman.*
V.	ಕರಿಯಳೆ / ಕರಿಯಳೇ	ಕರಿಯಳೆ / ಕರಿಯಳೇ	*black woman !*

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PLURAL FOR BOTH MASCULINE AND FEMININE.

N. ಕರಿಯರು.....ಕರಿಯರ್.....*black men or women.*

A. {ಕರಿಯರ..... / ಕರಿಯರನ್ನ.....} ಕರಿಯರಂ.....*black men or women.*

I. ಕರಿಯರಿಂದ.....ಕರಿಯರಿಂ.....*by black men or women.*

D. ಕರಿಯರಿಗೆ.....ಕರಿಯರ್ಗೆ.....*to black men or women.*

Ab. ಕರಿಯರದೆಸೆಯಿಂದ..ಕರಿಯರ ಪ್ರಯುಂ.....*from black men or women.*

G. ಕರಿಯರ.....ಕರಿಯರ.....*of black men or women.*

L. ಕರಿಯರಲ್ಲಿ.....ಕರಿಯರ್ಗಳ್.....*in black men or women.*

V. {ಕರಿಯರಿರ.....ಕರಿಯರಿರ..... / ಕರಿಯರಿರಾ.....ಕರಿಯರಿರಾ..... / ಕರಿಯರೆ.....ಕರಿಯರೆ..... / ಕರಿಯರ್ಕಿರ್.....ಕರಿಯರ್ಕಿರ್.....} *black men or women !*

EXCEPTION.

When the nouns of quality ಎಳೆದು and ಕಳೆದು, are rendered masculine or feminine, the final syllable of the word ಎಳೆದು is changed into ಎಯ, and that of the word ಕಳೆದು into ಳ. In all other respects, they are subject to the rule abovementioned.

EXAMPLES.

SINGULAR NUMBER.

Modern form. Ancient form.

N. ಎಳೆಯನ.....ಎಳೆಯಂ.....*a young man.*

A. {ಎಳೆಯನ..... / ಎಳೆಯನನ್ನ.....} ಎಳೆಯನಂ.....*a young man.*

I. ಎಳೆಯನಿಂದ.....ಎಳೆಯನಿಂ.....*by a young man.*

D. {ಎಳೆಯನಿಗೆ..... / ಎಳೆಯಗೆ.....} ಎಳೆಯಂಗೆ.....*to a young man.*

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Ab. ಎಳೆಯನಿಂದ...ಎಳೆಯನಿಗಿಂ.....*from a young man.*

G. ಎಳೆಯನ.....ಎಳೆಯನ.....*of a young man.*

L. ಎಳೆಯನಲ್ಲಿ.....ಎಳೆಯನಲ್ಲಿಗೆ.....*in a young man.*

V. ಎಳೆಯ.....ಎಳೆಯ.....
ಎಳೆಯಾ.....ಎಳೆಯಾ.....
ಎಳೆಯನೆ.....ಎಳೆಯನೆ.....
ಎಳೆಯನ್ನೇ.....ಎಳೆಯನ್ನೇ..... *young man!*

N. ಎಳೆಯಂಸ.....ಎಳೆಯರ್.....*a young woman.*

A. ಎಳೆಯಳ್.....
ಎಳೆಯರ್ಸ್ನ.....ಎಳೆಯರಂ.....*a young woman.*

I. ಎಳೆಯಳಿಂದ.....ಎಳೆಯಳಿಂ.....*by a young woman.*

D. ಎಳೆಯಳಿಗೆ.....ಎಳೆಯಳ್ಗೆ.....*to a young woman.*

Ab. ಎಳೆಯಳಿಂದ...ಎಳೆಯಳಿಗಿಂ.....*from a young woman.*

G. ಎಳೆಯಳ.....ಎಳೆಯಳ.....*of a young woman.*

L. ಎಳೆಯಳಲ್ಲಿ.....ಎಳೆಯಳಲ್ಲಿಗೆ.....*in a young woman.*

V. ಎಳೆಯಳೆ.....ಎಳೆಯಳೆ.....
ಎಳೆಯಳೇ.....ಎಳೆಯಳೇ..... *young woman!*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N. ಎಳೆಯರು.....ಎಳೆಯರ್.....*young men or women.*

A. ಎಳೆಯರ.....
ಎಳೆಯರಸ್ನ.....ಎಳೆಯರಂ.....*young men or women.*

I. ಎಳೆಯರಿಂದ.....ಎಳೆಯರಿಂ.....*by young men or women.*

D. ಎಳೆಯರಿಗೆ.....ಎಳೆಯರ್ಗೆ.....*to young men or women.*

Ab. ಎಳೆಯರಿಂದ...ಎಳೆಯರಿಗಿಂ.....*from young men or women.*

G. ಎಳೆಯರ.....ಎಳೆಯರ.....*of young men or women.*

L. ಎಳೆಯರಲ್ಲಿ.....ಎಳೆಯರಲ್ಲಿಗೆ.....*in young men or women.*

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V. ಎಳೆಯರಿರ ..... ಎಳೆಯರಿರ .....
ಎಳೆಯರಿರಾ ..... ಎಳೆಯರಿರಾ .....
ಎಳೆಯಿರಿ ..... ಎಳೆಯಿರಿ .....
ಎಳೆಯಿರ್ಯೇ ..... ಎಳೆಯಿರ್ಯೇ ..... *young men or women !*

SINGULAR NUMBER.

N. ಮುದುಕನು ..... ಪೆಳೆಯಂ ..... *a man of old.*

A. ಮುದುಕನ ..... ಪೆಳೆಯನಂ ..... *a man of old.*
ಮುದುಕನನ್ನು .....

I. ಮುದುಕನಿಂದ ..... ಪೆಳೆಯನಿಂ ..... *by a man of old.*

D. ಮುದುಕನಿಗೆ ..... ಪೆಳೆಯಂಗೆ ..... *to a man of old.*
ಮುದುಕಗೆ .....

Ab. ಮುದುಕನದೆಸೆಯಿಂದ ..... ಪೆಳೆಯನತ್ತಣಿಂ ..... *from a man of old.*

G. ಮುದುಕನ ..... ಪೆಳೆಯನ ..... *of a man of old.*

L. ಮುದುಕನಲ್ಲಿ ..... ಪೆಳೆಯನಾಗ್ಯೆ ..... *in a man of old.*

V. ಮುದುಕ ..... ಪೆಳೆಯ .....
ಮುದುಕಾ ..... ಪೆಳೆಯಾ .....
ಮುದುಕನೆ ..... ಪೆಳೆಯನೆ .....
ಮುದುಕನ್ಯೇ ..... ಪೆಳೆಯನ್ಯೇ ..... *man of old !*

N. ಮುದುಕಳು ..... ಪೆಳೆಯಳ್ ..... *a woman of old.*

A. ಮುದುಕಳ ..... ಪೆಳೆಯಳಂ ..... *a woman of old.*
ಮುದುಕಳನ್ನು .....

I. ಮುದುಕಳಿಂದ ..... ಪೆಳೆಯಳಿಂ ..... *by a woman of old.*

D. ಮುದುಕಳಿಗೆ ..... ಪೆಳೆಯಳಿ ..... *to a woman of old.*

Ab. ಮುದುಕಳದೆಸೆಯಿಂದ ..... ಪೆಳೆಯಳತ್ತಣಿಂ ..... *from a woman of old.*

G. ಮುದುಕಳ ..... ಪೆಳೆಯಳ ..... *of a woman of old.*

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L. ಹಳೆಬಳ್ಳಿ.....ಪೆಳೆಯಳ್ಕಾಳ್.....*in a woman of old.*

V. ಹಳೆಬಳೆ.....ಪೆಳೆಯಳೆ.....
ಹಳೆಬಳೀ.....ಪೆಳೆಯಳೀ..... } *woman of old !*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N. ಹಳೆಬರು.....ಪೆಳೆಯರ್.....*men or women of old.*

A. ಹಳೆಬರ.....
ಹಳೆಬರಮ್ನ..... } ಪೆಳೆಯರಂ.....*men or women of old.*

I. ಹಳೆಬರಿಂದ.....ಪೆಳೆಯರಿಂ.....*by men or women of old.*

D. ಹಳೆಬರಿಗೆ.....ಪೆಳೆಯರ್ಗೆ.....*to men or women of old.*

Ab. ಹಳೆಬರಡೆಸೆಯಿಂದ....ಪೆಳೆಯರ ತ್ರುಂ....*from men or women of old.*

G. ಹಳೆಬರ.....ಪೆಳೆಯರ.....*of men or women of old.*

L. ಹಳೆಬರಲ್ಲಿ.....ಪೆಳೆಯರ್ಕಾಳ್.....*in men or women of old.*

V. ಹಳೆಬರಿರ.....ಪೆಳೆಯರಿರ.....
ಹಳೆಬರಿರಾ.....ಪೆಳೆಯರಿರಾ.....
ಹಳೆಬಶಿ.....ಪೆಳೆಯಶಿ.....
ಹಳೆಬಶೀ.....ಪೆಳೆಯಶೀ..... } *men or women of old !*

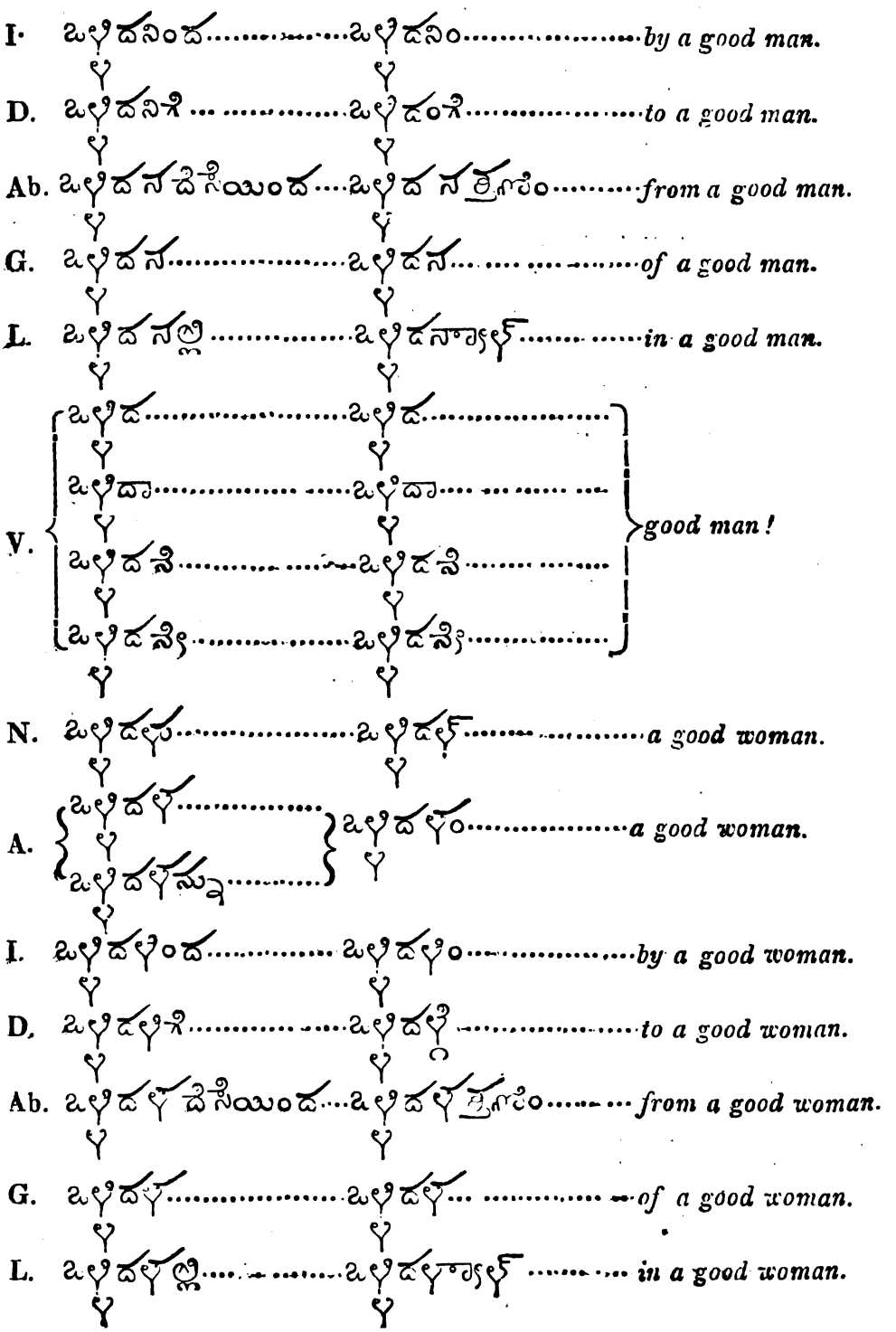
Nouns of quality ending in ದು are rendered masculine or feminine, by the final syllable ದು being changed into ದ. In all other respects, they are treated like nouns terminating in ದು.

EXAMPLES.

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	ಒಳಿದನು	ಒಳಿದಂ	*a good man.*
A.	ಒಳಿದನ ಒಳಿದನನ್ನ	ಒಳಿದನಂ	*a good man.*

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V. ಒಳಿದಳೆ ಒಳಿದಳೆ
ಒಳಿದಳ್ಳೆ ಒಳಿದಳ್ಳೆ *good woman!*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N. ಒಳಿದರು ಒಳಿದರ್ *good men or women.*

A. ಒಳಿದರ
ಒಳಿದರಸ್ನ ಒಳಿದರಂ *good men or women.*

I. ಒಳಿದರಿಂದ ಒಳಿದರಿಂ *by good men or women.*

D. ಒಳಿದರಿಗೆ ಒಳಿದರ್ಗೆ *to good men or women.*

Ab. ಒಳಿದರದೆಸೆಯಿಂದ ಒಳಿದರಲ್ತಾಂ *from good men or women.*

G. ಒಳಿದರ ಒಳಿದರ *of good men or women.*

L. ಒಳಿದರಲ್ಲಿ ಒಳಿದರಾಳ್ *in good men or women.*

V. ಒಳಿದಿರ ಒಳಿದಿರ
ಒಳಿದಿರಾ ಒಳಿದಿರಾ
ಒಳಿದಿರೆ ಒಳಿದಿರೆ
ಒಳಿದಿರ್ಕ್ಕೆ ಒಳಿದಿರ್ಕ್ಕೆ *good men or women!*

EXCEPTION.

When the noun of quality ಕಾಣ್ಪು is rendered masculine or feminine, the final syllable ಪು is changed into ವ, and it is then inflected as usual.

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EXAMPLE.

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	ಹಾಸಬನು	ಹಾಸಬಂ	*a new man.*
A.	ಹಾಸಬನ / ಹಾಸಬನನ್ನ	ಹಾಸಬನಂ	*a new man.*
I.	ಹಾಸಬನಿಂದ	ಹಾಸಬನಿಂ	*by a new man.*
D.	ಹಾಸಬನಿಗೆ / ಹಾಸಬಗೆ	ಹಾಸಬಂಗೆ	*to a new man.*
Ab.	ಹಾಸಬನದೆಸೆಯಿಂದ	ಹಾಸಬನತ್ತಣಿಂ	*from a new man.*
G.	ಹಾಸಬನ	ಹಾಸಬನ	*of a new man.*
L.	ಹಾಸಬನಲ್ಲಿ	ಹಾಸಬನೊಳ್	*in a new man.*
V.	ಹಾಸಬ / ಹಾಸಬಾ / ಹಾಸಬನೆ / ಹಾಸಬನೇ	ಹಾಸಬ / ಹಾಸಬಾ / ಹಾಸಬನೆ / ಹಾಸಬನೇ	*new man!*
N.	ಹಾಸಬಳು	ಹಾಸಬಳ್	*a new woman.*
A.	ಹಾಸಬಳ / ಹಾಸಬಳನ್ನ	ಹಾಸಬಳಂ	*a new woman.*
I.	ಹಾಸಬಳಿಂದ	ಹಾಸಬಳಿಂ	*by a new woman.*
D.	ಹಾಸಬಳಿಗೆ	ಹಾಸಬಳ್ಗೆ	*to a new woman.*
Ab.	ಹಾಸಬಳ ದೆಸೆಯಿಂದ	ಹಾಸಬಳತ್ತಣಿಂ	*from a new woman.*
G.	ಹಾಸಬಳ	ಹಾಸಬಳ	*of a new woman.*
L.	ಹಾಸಬಳಲ್ಲಿ	ಹಾಸಬಳೊಳ್	*in a new woman.*
V.	ಹಾಸಬಳೆ / ಹಾಸಬಳೇ	ಹಾಸಬಳೆ / ಹಾಸಬಳೇ	*new woman!*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N.	ಹಾಸಬರು	ಹಾಸಬರ್	*new men or women.*

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A. {ಹಾಸುಬರ / ಹಾಸುಬರವ್ನ} ಹಾಸುಬರಂ ..... *new men or women.*

I. ಹಾಸುಬರಿಂದ ..... ಹಾಸುಬರಿಂ ..... *by new men or women.*

D. ಹಾಸುಬರಿಗೆ ..... ಹಾಸುಬರ್ಗೆ ..... *to new men or women.*

Ab. ಹಾಸುಬರಬಿಸಿಯಿಂದ ಹಾಸುಬರತ್ತಣಿಂ ..... *from new men or women.*

G. ಹಾಸುಬರ ..... ಹಾಸುಬರ ..... *of new men or women.*

L. ಹಾಸುಬರಲ್ಲಿ ..... ಹಾಸುಬರಾಗ್ಳೆ ..... *in new men or women.*

V. {ಹಾಸುಬರಿರ ..... ಹಾಸುಬರಿರ ..... / ಹಾಸುಬರಿರಾ ..... ಹಾಸುಬರಿರಾ ..... / ಹಾಸುಬರೆ ..... ಹಾಸುಬರೆ ..... / ಹಾಸುಬರೇ ..... ಹಾಸುಬರೇ .....} *new men or women!*

Nouns of quality of the neuter gender require, in the instrumental, ablative, genitive, and locative cases, the insertion of ಅರ್ before the affixes of cases; and in the dative, they take the affix ಅಕ್ಕೆ.

When nouns of quality ending in ದು form their plural, the final syllable ದು is changed into ಯ, and the affixes ವ್ or ಪುಗಳ್ are placed after it, in order to denote the number; in those ending in ಱು the final syllable ಱು is changed into ದು, and the affixes ವ್ or ಪುಗಳ್ are added. In the instrumental, ablative, genitive, and locative cases, the insertion of ಅರ್ is required before the affixes of the cases, when the affix ವ್ is chosen for the nominative, and the affix of the dative is ಅಕ್ಕೆ.

EXAMPLES.

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	ಕರಿದು	ಕರಿದು	*a black thing.*
A.	{ಕರಿದ / ಕರಿದವ್ನ}	ಕರಿದಂ	*a black thing.*
I.	ಕರಿದರಿಂದ	ಕರಿದರಿಂ	*by a black thing.*

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D. ಕರಿದಕ್ಕೆ ..... ಕರಿದಕ್ಕೆ ..... *to a black thing.*

Ab. ಕರಿದರದೆಸೆಯಿಂದ .... ಕರಿದರ ತ್ರಯಂ ..... *from a black thing.*

G. ಕರಿದರ ..... ಕರಿದರ ..... *of a black thing.*

L. ಕರಿದರಲ್ಲಿ ..... ಕರಿದರಾಗ್ಳೆ ..... *in a black thing.*

V. ಕರಿದೆ ..... ಕರಿದೆ ..... } *black thing!*
ಕರಿದ್ಯೇ ..... ಕರಿದ್ಯೇ ..... }

PLURAL NUMBER.

N. ಕರಿಯವು ..... ಕರಿಯವು ..... *black things.*

A. ಕರಿಯವ ..... } ಕರಿಯವಂ ..... *black things.*
ಕರಿಯವನ್ನು ..... }

I. ಕರಿಯವರಿಂದ ..... ಕರಿಯವರಿಂ ..... *by black things.*

D. ಕರಿಯವಕ್ಕೆ ..... ಕರಿಯವಕ್ಕೆ ..... *to black things.*

Ab. ಕರಿಯವರದೆಸೆಯಿಂದ .. ಕರಿಯವರ ತ್ರಯಂ ... *from black things.*

G. ಕರಿಯವರ ..... ಕರಿಯವರ ..... *of black things.*

L. ಕರಿಯವರಲ್ಲಿ ..... ಕರಿಯವರಾಗ್ಳೆ ..... *in black things.*

V. ಕರಿಯವಿ ..... ಕರಿಯವಿ ..... } *black things!*
ಕರಿಯವ್ಯೇ ..... ಕರಿಯವ್ಯೇ ..... }

SINGULAR NUMBER.

N. ಒಳ್ಳೆಯ ..... ಒಳ್ಳೆಯ ..... *a good thing.*
ೞ ೞ

A. ಒಳ್ಳೆಯ ..... } ಒಳ್ಳೆಯಂ ..... *a good thing.*
ೞ ೞ
ಒಳ್ಳೆಯನ್ನು ..... }
ೞ

I. ಒಳ್ಳೆಯರಿಂದ ..... ಒಳ್ಳೆಯರಿಂ ..... *by a good thing.*
ೞ

D. ಒಳ್ಳೆಯಕ್ಕೆ ..... ಒಳ್ಳೆಯಕ್ಕೆ ..... *to a good thing.*
ೞ ೞ

Ab. ಒಳ್ಳೆಯರದೆಸೆಯಿಂದ .... ಒಳ್ಳೆಯರ ತ್ರಯಂ ..... *from a good thing.*
ೞ ೞ

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G. ಒಳ್ಳೆಯದರ.....ಒಳ್ಳೆಯದರ.....*of a good thing.*

L. ಒಳ್ಳೆಯದರಲ್ಲಿ.....ಒಳ್ಳೆಯದರಾಲ್ಲಿ.....*in a good thing.*

V. ಒಳ್ಳೆಯದೆ.....ಒಳ್ಳೆಯದೆ..... } *good thing!*
ಒಳ್ಳೆಯದೇ.....ಒಳ್ಳೆಯದೇ.....

PLURAL NUMBER.

N. ಒಳ್ಳೆಯದುವುಗಳು.....ಒಳ್ಳೆಯದುಗಳು.....*good things.*

A. ಒಳ್ಳೆಯದುವುಗಳ್ ..... } ಒಳ್ಳೆಯದುವುಗಳಂ .....*good things.*
ಒಳ್ಳೆಯದುವುಗಳನ್ನ..... }

I. ಒಳ್ಳೆಯದುವುಗಳಿಂದ.....ಒಳ್ಳೆಯದುವುಗಳಿಂ.....*by good things.*

D. ಒಳ್ಳೆಯದುವುಗಳಿಗೆ.....ಒಳ್ಳೆಯದುವುಗಳ್ಗೆ.....*to good things.*

Ab. ಒಳ್ಳೆಯದುವುಗಳ್ದೆಸೆಯಿಂದ.ಒಳ್ಳೆಯದುವುಗಳ್ತ್ತಣಿಂ.*from good things.*

G. ಒಳ್ಳೆಯದುವುಗಳ್.....ಒಳ್ಳೆಯದುವುಗಳ್.....*of good things.*

L. ಒಳ್ಳೆಯದುವುಗಳ್ಲಿ.....ಒಳ್ಳೆಯದುವುಗಳಾಲ್ಲಿ....*in good things.*

V. ಒಳ್ಳೆಯದುವುಗಳಿರ.....ಒಳ್ಳೆಯದುವುಗಳಿರ..... }
ಒಳ್ಳೆಯದುವುಗಳಿರಾ.....ಒಳ್ಳೆಯದುವುಗಳಿರಾ.... } *good things!*
ಒಳ್ಳೆಯದುವುಗಳಿ .....ಒಳ್ಳೆಯದುವುಗಳಿ..... }
ಒಳ್ಳೆಯದುವುಗಳೀ.....ಒಳ್ಳೆಯದುವುಗಳೀ..... }

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Of PRONOUNS.

In Carnáṭaca there are eight sorts of pronouns: the personal, the demonstrative, the indeterminate, the numeral, the local, those denoting time and quantity, and the interrogative. There are no relative pronouns whatsoever in the language, a want which at first is apt considerably to embarrass the European Student; how it is to be supplied, will be shewn when the syntax of the participles is taken into consideration.

PRONOUNS PERSONAL.

ನಾ *I.*

SINGULAR NUMBER.

	Modern form.	Ancient form.	
N.	ನಾನು	ಅಾವ್	*I.*
A.	ನನ್ನು / ನನ್ನನ್ನು	ಎನ್ನಂ	*me.*
I.	ನನ್ನಿಂದ	ಎನ್ನಿಂ	*by me.*
D.	ನನಗೆ	ಎನಗೆ	*to me.*
Ab.	ನನ್ನಬಿಸಿಯಿಂದ	ಎನ್ನ ತ್ರಾಣಂ	*from me.*
G.	ನನ್ನ	ಎನ್ನ	*of me.*
L.	ನನ್ನಲ್ಲಿ	ಎನ್ನೊಳ್	*in me.*

PLURAL NUMBER.

N.	ನಾವು	ಅಾಮ್	*we.*
A.	ನಮ್ಮ / ನಮ್ಮನ್ನು	ಎಮ್ಮಂ	*us.*
I.	ನಮ್ಮಿಂದ	ಎಮ್ಮಿಂ	*by us.*
D.	ನಮಗೆ	ಎಮಗೆ	*to us.*
Ab.	ನಮ್ಮಬಿಸಿಯಿಂದ	ಎಮ್ಮ ತ್ರಾಣಂ	*from us.*

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G. ನಮ್ಮ ..... ಎಮ್ಮ ..... *of us.*

L. ನಮ್ಮಲ್ಲಿ ..... ಎಮ್ಮಿಕ್ಕೆಳ್ ..... *in us.*

ನೀ *Thou.*

SINGULAR NUMBER.

N. ನೀನು ..... ನೀನ್ ..... *thou.*

A. {ನಿನ್ನ ..... / ನಿನ್ನನ್ನ .....} ನಿನ್ನಂ ..... *thee.*

I. ನಿನ್ನಿಂದ ..... ನಿನ್ನಿಂ ..... *by thee.*

D. ನಿನಗೆ ..... ನಿನಗೆ ..... *to thee.*

Ab. ನಿನ್ನಬಿಸೆಯಿಂದ ..... ನಿನ್ನ ತ್ರಗಂ ..... *from thee.*

G. ನಿನ್ನ ..... ನಿನ್ನ ..... *of thee.*

L. ನಿನ್ನಲ್ಲಿ ..... ನಿನಾಕ್ಕೆಳ್ ..... *in thee.*

PLURAL NUMBER.

N. ನೀವು ..... ನೀಮ್ ..... *ye.*

A. {ನಿಮ್ಮ ..... / ನಿಮ್ಮನ್ನ .....} ನಿಮ್ಮಂ ..... *you.*

I. ನಿಮ್ಮಿಂದ ..... ನಿಮ್ಮಿಂ ..... *by you.*

D. ನಿಮಗೆ ..... ನಿಮಗೆ ..... *to you.*

Ab. ನಿಮ್ಮಬಿಸೆಯಿಂದ ..... ನಿಮ್ಮ ತ್ರಗಂ ..... *from you.*

G. ನಿಮ್ಮ ..... ನಿಮ್ಮ ..... *of you.*

L. ನಿಮ್ಮಲ್ಲಿ ..... ನಿಮ್ಮಿಕ್ಕೆಳ್ ..... *in you.*

PRONOUNS DEMONSTRATIVE.

ಅವ *He (remote.)*

SINGULAR NUMBER.

N. ಅವನು ..... ಅವಂ ..... *he.*

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A.	{అవన ..... అవనన్ను .....}	అవనం	*him.*
I.	అవనింద	అవనిం	*by him.*
D.	అవనికి	అవంకి	*to him.*
Ab.	అవనదిసేయింద	అవనత్తణిం	*from him.*
G.	అవన	అవన	*of him.*
L.	అవనల్లి	అవనాళ్	*in him.*

అవళు *She (remote.)*

SINGULAR NUMBER.

N.	అవళు	అవళ్	*she.*
A.	{అవళ ..... అవళన్ను .....}	అవళం	*her.*
I.	అవళింద	అవళిం	*by her.*
D.	అవళికి	అవళ్గి	*to her.*
Ab.	అవళదిసేయింద	అవళత్తణిం	*from her.*
G.	అవళ	అవళ	*of her.*
L.	అవళల్లి	అవళాళ్	*in her.*

అవరు *They (remote.)*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N.	{అవరుor అవరుగళు ..... అవందిరుor అవందిరుగళు ..}	అవర్	*they.*
A.	{అవర ..... అవరన్ను .....}	అవరం	*them.*
I.	అవరింద	అవరిం	*by them.*
D.	అవరికి	అవర్గి	*to them.*
Ab.	అవరదిసేయింద	అవరత్తణిం	*from them.*

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G. అవర.....అవర.....*of them.*

L. అవరల్లి.....అవరాళ్.....*in them.*

ఆతె *He (remote.)*

SINGULAR NUMBER.

N. ఆతెను.....ఆతెం.....*he.*

A. {ఆతెన..... / ఆతెనన్న.....} ఆతెనం.....*him.*

I. ఆతెనింద.....ఆతెనిం.....*by him.*

D. ఆతెనిగె.....ఆతెంగె.....*to him.*

Ab. ఆతెనదెసెయింద.....ఆతెనత్రగాళెం.....*from him.*

G. ఆతెన.....ఆతెన.....*of him.*

L. ఆతెనల్లి.....ఆతెనాళ్.....*in him.*

ఆతెగళు *They (masculine.)*

PLURAL NUMBER.

N. {ఆతెగళు..... / ఆతెందిరు..... / ఆతెందిరుగళు.....} ఆతెంగళ్.....*they.*

A. {ఆతెగళ..... / ఆతెగళన్న.....} ఆతెంగళం.....*them.*

I. ఆతెగళింద.....ఆతెంగళిం.....*by them.*

D. ఆతెగళిగె.....ఆతెంగళిగె.....*to them.*

Ab. ఆతెగళదెసెయింద.ఆతెంగళత్రగాళెం.*from them.*

G. ఆతెగళ.....ఆతెంగళ.....*of them.*

L. ఆతెగళల్లి.....ఆతెంగళాళ్.....*in them.*

ఆకె *She (remote.)*

SINGULAR NUMBER.

N. ఆకెయు.....ఆకె.....*she.*

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A. { ಆಕೆಯ..... / ಆಕೆಯನ್ನು..... } ಆಕೆಯಂ .....her.

I. ಆಕೆಯಿಂದ.....ಆಕೆಯಿಂ.....by her.

D. ಆಕೆಗೆ..... .....ಆಕೆಗೆ.....to her.

Ab. ಆಕೆಯದೆಸೆಯಿಂದ...ಆಕೆಯತ್ತಣಿಂ .....from her.

G. ಆಕೆಯ..... .....ಆಕೆಯ.....of her.

L. ಆಕೆಯಲ್ಲಿ.....ಆಕೆಯೊಳ್.....in her.

ಆಕೆಯರು *They (feminine.)*

PLURAL NUMBER.

N. { ಆಕೆಯರು.... ..... / ಆಕೆಗಳು..... / ಆಕೆಯಂದಿರು ..... / ಆಕೆಯಂದಿರುಗಳು. } ಆಕೆಯರ್.... ....they.

A. { ಆಕೆಯರ..... / ಆಕೆಯರನ್ನು..... } ಆಕೆಯರಂ..... ....them.

I. ಆಕೆಯರಿಂದ..... ಆಕೆಯರಿಂ.....by them.

D. ಆಕೆಯರಿಗೆ.... ... .ಆಕೆಯರ್ಗೆ..... ....to them.

Ab. ಆಕೆಯರದೆಸೆಯಿಂದ ಆಕೆಯರತ್ತಣಿಂ....from them.

G. ಆಕೆಯರ.... .....ಆಕೆಯರ ... .of them.

L. ಆಕೆಯರಲ್ಲಿ..... ಆಕೆಯರೊಳ್.... ....in them.

ಅದು *It (remote.)*

SINGULAR NUMBER.

N. ಅದು..... ....ಅದು..... .....it.

A. { ಅದ..... / ಅದನ್ನು..... } ಅದಂ..... .....it.

I. ಅದರಿಂದ..... .....ಅದರಿಂ..... .....by it.

D. ಅದಕ್ಕೆ .....ಅದಕ್ಕೆ..... .....to it.

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Ab. ಅದರಿಂದ.....ಅದರಿಗಿಂ.....*from it.*

G. ಅದರ.....ಅದರ.....*of it.*

L. ಅದರಲ್ಲಿ.....ಅದರಾಳ್.....*in it.*

ಅವು *They (neuter remote.)*

PLURAL NUMBER.

N. ಅವು or ಅವುಗಳು.....ಅವು.....*they.*

A. {ಅವುಗಳ.....
ಅವುಗಳನ್ನು.....} ಅವಂ.....*them.*

I. ಅವುಗಳಿಂದ.....ಅವರಿಂ.....*by them.*

D. ಅವುಗಳಿಗೆ.....ಅವಕ್ಕೆ.....*to them.*

Ab. ಅವುಗಳಿಂದ..ಅವರಿಗಿಂ.....*from them.*

G. ಅವುಗಳ.....ಅವರ.....*of them.*

L. ಅವುಗಳಲ್ಲಿ.....ಅವರಾಳ್.....*in them.*

ಇವ *He (proximate.)*

SINGULAR NUMBER.

N. ಇವನು.....ಇವಂ.....*he.*

A. {ಇವನ.....
ಇವನನ್ನು.....} ಇವನಂ.....*him.*

I. ಇವನಿಂದ.....ಇವನಿಂ.....*by him.*

D. ಇವನಿಗೆ.....ಇವಂಗೆ.....*to him.*

Ab. ಇವನಿಂದ.....ಇವನಿಗಿಂ.....*from him.*

G. ಇವನ.....ಇವನ.....*of him.*

L. ಇವನಲ್ಲಿ.....ಇವನಾಳ್.....*in him.*

ಇವಳು *She (proximate.)*

SINGULAR NUMBER.

N. ಇವಳು.....ಇವಳ್.....*she.*

A. {ಇವಳ.....
ಇವಳನ್ನು.....} ಇವಳಂ.....*her.*

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I.	ಇವಳಿಂದ	ಇವಳಿಂ	*by her.*
D.	ಇವಳಿಗೆ	ಇವಳ್ಗೆ	*to her.*
Ab.	ಇವಳ ಬೆಸೆಯಿಂದ	ಇವಳ್ ತ್ರಾಣಿಂ	*from her.*
G.	ಇವಳ	ಇವಳ	*of her.*
L.	ಇವಳ ಲ್ಲಿ	ಇವಳ್ಕಾಳ್	*in her.*

ಇವರು *They (proximate.)*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N.	ಇವರು or ಇವರುಗಳು / ಇವಂದಿರು or ಇವಂದಿರುಗಳು	ಇವರ್	*they.*
A.	ಇವರ / ಇವರನ್ನು	ಇವರಂ	*them.*
I.	ಇವರಿಂದ	ಇವರಿಂ	*by them.*
D.	ಇವರಿಗೆ	ಇವರ್ಗೆ	*to them.*
Ab.	ಇವರ ಬೆಸೆಯಿಂದ	ಇವರ ತ್ರಾಣಿಂ	*from them.*
G.	ಇವರ	ಇವರ	*of them.*
L.	ಇವರಲ್ಲಿ	ಇವರ್ಕಾಳ್	*in them.*

ಈತ *He (proximate.)*

SINGULAR NUMBER.

N.	ಈತನು	ಈತಂ	*he.*
A.	ಈತನ / ಈತನನ್ನು	ಈತನಂ	*him.*
I.	ಈತನಿಂದ	ಈತನಿಂ	*by him.*
D.	ಈತನಿಗೆ	ಈತಂಗೆ	*to him.*
Ab.	ಈತನ ಬೆಸೆಯಿಂದ	ಈತನ ತ್ರಾಣಿಂ	*from him.*
G.	ಈತನ	ಈತನ	*of him.*
L.	ಈತನಲ್ಲಿ	ಈತನಾಳ್	*in him.*

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ಅವರ್ಕಳು *They (masculine.)*

PLURAL NUMBER.

N.	ಅವರ್ಕಳು ಅವೆಂದಿರು ಅವೆಂದಿರುಕಳು	ಅವೆಂಕಳ್	*they.*
A.	ಅವರ್ಕಳ್ ಅವರ್ಕಳನ್ನ	ಅವೆಂಕಳಂ	*them.*
I.	ಅವರ್ಕಳಿಂದ	ಅವೆಂಕಳಿಂ	*by them.*
D.	ಅವರ್ಕಳಿಗೆ	ಅವೆಂಕಳ್ಗೆ	*to them.*
Ab.	ಅವರ್ಕಳ ಬೆಸಿಯಿಂದ	ಅವೆಂಕಳ ತ್ರಗಂ	*from them.*
G.	ಅವರ್ಕಳ್	ಅವರ್ಕಳ್	*of them.*
L.	ಅವರ್ಕಳಲ್ಲಿ	ಅವರ್ಕಳಾಕ್ಕ್	*in them.*

ಈಕೆ *She (proximate.)*

SINGULAR NUMBER.

N.	ಈಕೆ ಯು	ಈಕೆ	*she.*
A.	ಈಕೆಯ ಈಕೆಯನ್ನ	ಈಕೆಯಂ	*her.*
I.	ಈಕೆಯಿಂದ	ಈಕೆಯಿಂ	*by her.*
D.	ಈಕೆಗೆ	ಈಕೆಗೆ	*to her.*
Ab.	ಈಕೆಯಬೆಸಿಯಿಂದ	ಈಕೆಯತ್ರಗಂ	*from her.*
G.	ಈಕೆಯ	ಈಕೆಯ	*of her.*
L.	ಈಕೆಯಲ್ಲಿ	ಈಕೆಯೊಕ್ಕ್	*in her.*

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ಈಕೆಯರು *They (feminine.)*

PLURAL NUMBER.

N.	ಈಕೆಯರು, ಈಕೆಗಳು, ಈಕೆಯಂದಿರು, ಈಕೆಯಂದಿರುಗಳು	ಈಕೆಯರ್	*they.*
A.	ಈಕೆಯರ, ಈಕೆಯರನ್ನು	ಈಕೆಯರಂ	*them.*
I.	ಈಕೆಯರಿಂದ	ಈಕೆಯರಿಂ	*by them.*
D.	ಈಕೆಯರಿಗೆ	ಈಕೆಯರ್ಗೆ	*to them.*
Ab.	ಈಕೆಯರ ಪಡೆಯಿಂದ	ಈಕೆಯರ ಪ್ರಯುಂ	*from them.*
G.	ಈಕೆಯರ	ಈಕೆಯರ	*of them.*
L.	ಈಕೆಯರಲ್ಲಿ	ಈಕೆಯರಾಗ್ಗೆ	*in them.*

ಇದು *It (proximate.)*

SINGULAR NUMBER.

N.	ಇದು	ಇದು	*it.*
A.	ಇದ, ಇದನ್ನು	ಇದಂ	*it.*
I.	ಇದರಿಂದ	ಇದರಿಂ	*by it.*
D.	ಇದಕ್ಕೆ	ಇದಕ್ಕೆ	*to it.*
Ab.	ಇದರ ಪಡೆಯಿಂದ	ಇದರ ಪ್ರಯುಂ	*from it.*
G.	ಇದರ	ಇದರ	*of it.*
L.	ಇದರಲ್ಲಿ	ಇದರಾಗ್ಗೆ	*in it.*

ಇವು *They (neuter proximate.)*

PLURAL NUMBER.

N.	ಇವು, ಇವುಗಳು	ಇವು	*they.*

A. ಇವುಗಳ or ಇವುಗಳನ್ನ ಇವಂ ....*them.*

I. ಇವುಗಳಿಂದ .....ಇವರಿಂ..... ....*by them.*

D. ಇವುಗಳಿಗೆ ..... ಇವಕ್ಕೆ..... ....*to them.*

Ab. ಇವುಗಳಿಂದೆಸೆಯಿಂದ...ಇವರ ತ್ರಿಗಂ..... .....*from them.*

G. ಇವುಗಳ ..... ಇವರ ....*of them.*

L. ಇವುಗಳಲ್ಲಿ..... ಇವರ್ಗಳ್..... *in them.*

ಆತನು *He, she, or it.*

SINGULAR NUMBER.

N. ಆತನು..... ..... ಆನ್..... ....*he.*

A. { ತನ್ನ..... / ತನ್ನನ್ನ..... } ತನ್ನಂ..... .....*him.*

I. ತನ್ನಿಂದ..... ತನ್ನಿಂ..... .....*by him.*

D. ತನಗೆ..... ....ತನಗೆ..... .....*to him.*

Ab. ತನ್ನಿಂದೆಸೆಯಿಂದ.....ತನ್ನ ತ್ರಿಗಂ..... .....*from him.*

G. ತನ್ನ ....ತನ್ನ..... .....*of him.*

L. ತನ್ನಲ್ಲಿ..... .....ತನ್ನಲ್ಲಿ..... .....*in him.*

ಆವು *They.*

PLURAL NUMBER.

N. ಆವು..... .....ಆಮ್..... ..... *they.*

A. { ತಮ್ಮ..... / ತಮ್ಮನ್ನ..... } ತಮ್ಮಂ ....*them.*

I. ತಮ್ಮಿಂದ.....ತಮ್ಮಿಂ.....*by them.*

D. ತಮಗೆ..... .....ತಮಗೆ..... .....*to them.*

Ab. ತಮ್ಮಿಂದೆಸೆಯಿಂದ..... ತಮ್ಮ ತ್ರಿಗಂ ....*from them.*

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G. ತಮ್ಮ ..... ತಮ್ಮ ..... *of them.*

L. ತಮ್ಮಲ್ಲಿ ..... ತಮ್ಮೊಳ್ ..... *in them.*

PRONOUNS INDETERMINATE.

ಮಿರ *Other.*

SINGULAR NUMBER.

N. ಮಿರಸು ..... ಮಿರಂ ..... *another man.*

A. {ಮಿರನ ..... / ಮಿರನನ್ನ ..... } ಮಿರನಂ ..... *another man.*

I. ಮಿರನಿಂದ ..... ಮಿರನಿಂ ..... *by another man.*

D. ಮಿರನಿಗೆ ..... ಮಿರಂಗೆ ..... *to another man.*

Ab. ಮಿರನಬೆಸಿಯಿಂದ ..... ಮಿರನತ್ತಣಿಂ ..... *from another man.*

G. ಮಿರನ ..... ಮಿರನ ..... *of another man.*

L. ಮಿರನಲ್ಲಿ ..... ಮಿರನಾಗ್ಯೊಳ್ ..... *in another man.*

ಮಿರಳ *Another woman.*

SINGULAR NUMBER.

N. ಮಿರಳ ..... ಮಿರಳ್ ..... *another woman.*

A. {ಮಿರಳ ..... / ಮಿರಳನ್ನ ..... } ಮಿರಳಂ ..... *another woman.*

I. ಮಿರಳಿಂದ ..... ಮಿರಳಿಂ ..... *by another woman.*

D. ಮಿರಳಿಗೆ ..... ಮಿರಳ್ಗೆ ..... *to another woman.*

Ab. ಮಿರಳಬೆಸಿಯಿಂದ ..... ಮಿರಳತ್ತಣಿಂ ..... *from another woman.*

G. ಮಿರಳ ..... ಮಿರಳ ..... *of another woman.*

L. ಮಿರಳಲ್ಲಿ ..... ಮಿರಳಾಗ್ಯೊಳ್ ..... *in another woman.*

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ಪರರು *Others.*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N. ಪರರು.....ಪರರ್.....*others.*

A. {ಪರರ..... / ಪರರನ್ನ.....} ಪರರಂ.....*others.*

I. ಪರರಿಂದ.....ಪರರಿಂ.....*by others.*

D. ಪರರಿಗೆ.....ಪರರ್ಗೆ.....*to others.*

Ab. ಪರರಪಿಸಿಯಿಂದ.....ಪರರತ್ತಣಿಂ.....*from others.*

G. ಪರರ.....ಪರರ.....*of others.*

L. ಪರರಲ್ಲಿ.....ಪರರೊಳ್.....*in others.*

ಪರತು *Another thing.*

SINGULAR NUMBER.

N. ಪರತು.....ಪರತು or ಪರದು.....*another thing*

A. {ಪರತ..... / ಪರತನ್ನ.....} ಪರತಂ.....*another thing.*

I. ಪರತಿಂದ.....ಪರತಿಂ.....*by another thing.*

D. ಪರತ್ಕೆ.....ಪರತ್ಗೆ.....*to another thing.*

Ab. ಪರತಪಿಸಿಯಿಂದ.....ಪರತತ್ತಣಿಂ.....*from another thing.*

G. ಪರತರ.....ಪರತರ.....*of another thing.*

L. ಪರತರಲ್ಲಿ.....ಪರತೊಳ್.....*in another thing.*

ಪರವು *Other things.*

PLURAL NUMBER.

N. ಪೆರವು or ಪರವುಗಳು.ಪರವು.....*other things.*

A. {ಪರವ..... / ಪರವನ್ನ.....} ಪರವಂ.....*other things.*

I. ಪರವರಿಂದ.....ಪರರಿಂ.....*by other things.*

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D. ಬೇರವಕ್ಕೆ.....ಪೇರವಕ್ಕೆ..... *to other things.*

Ab. ಬೇರವರ ಬೆಸೆಯಿಂದ..ಪೇರವರತ್ರಿಂ..... ....*from other things,*

G. ಬೇರವರ.....ಪೇರವರ.....*of other things.*

L. ಬೇರವರಲ್ಲಿ..... ....ಪೇರವರ್ಯಾಳ್.....*in other things.*

ಕೆಲವರು *Some persons.*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N. ಕೆಲವರು.....ಕೆಲಬರ್ or ಕೆಲಂಬರ್ ..*some persons.*

A. {ಕೆಲವರ. . ... / ಕೆಲವರನ್ನ..... ....} ಕೆಲಬರಂ ....*some persons.*

I. ಕೆಲವರಿಂದ.... ... .ಕೆಲಬರಿಂ..... .....*by some persons.*

D. ಕೆಲವರಿಗೆ... ....ಕೆಲಬರ್ಗೆ..... ....*to some persons.*

Ab. ಕೆಲವರ ಬೆಸೆಯಿಂದ....ಕೆಲಬರ ತ್ರಿಂ..... .....*from some persons.*

G. ಕೆಲವರ..... .....ಕೆಲಬರ..... ..... *of some persons.*

L. ಕೆಲವರಲ್ಲಿ..... ....ಕೆಲಬರ್ಯಾಳ್..... ....*in some persons.*

ಕೆಲವು *Some things.*

PLURAL NUMBER.

N. ಕೆಲವು or ಕೆಲವುಗಳು....ಕೆಲವು..... .....*some things.*

A. {ಕೆಲವುಗಳ. . ..... / ಕೆಲವುಗಳನ್ನ .....} ಕೆಲವಂ.... ....*some things.*

I. ಕೆಲವುಗಳಿಂ..... ....ಕೆಲವರಿಂ.... ....*by some things.*

D. ಕೆಲವುಗಳಿಗೆ.... ....ಕೆಲವರ್ಗೆ.....*to some things.*

Ab. ಕೆಲವುಗಳ ಬೆಸೆಯಿಂದ ಕೆಲವರ ತ್ರಿಂ..... ...*from some things.*

G. ಕೆಲವುಗಳ.....ಕೆಲವರ..... .....*of some things.*

L. ಕೆಲವುಗಳಲ್ಲಿ.....ಕೆಲವರ್ಯಾಳ್.....*in some things.*

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ಕೆಲವರು *Several persons.*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N.	ಕೆಲವರು	ಪಲಬರ್ or ಪಲಂಬರ್	*several persons.*
A.	ಕೆಲವರ / ಕೆಲವರನ್ನು	ಪಲಬರಂ	*several persons.*
I.	ಕೆಲವರಿಂದ	ಪಲಬರಿಂ	*by several persons.*
D.	ಕೆಲವರಿಗೆ	ಪಲಬರ್ಗ್ಗೆ	*to several persons.*
Ab.	ಕೆಲವರದೆಸೆಯಿಂದ	ಪಲಬರ ತ್ರಾವಂ	*from several persons.*
G.	ಕೆಲವರ	ಪಲಬರ	*of several persons.*
L.	ಕೆಲವರಲ್ಲಿ	ಪಲಬರಾಳ್	*in several persons.*

ಕೆಲವು *Several things.*

PLURAL NUMBER.

N.	ಕೆಲವು or ಕೆಲವುಗಳು	ಪಲವು	*several things.*
A.	ಕೆಲವುಗಳ / ಕೆಲವುಗಳನ್ನು	ಪಲವಂ	*several things.*
I.	ಕೆಲವುಗಳಿಂದ	ಪಲವರಿಂ	*by several things.*
D.	ಕೆಲವುಗಳಿಗೆ	ಪಲವರ್ಗ್ಗೆ	*to several things.*
Ab.	ಕೆಲವುಗಳದೆಸೆಯಿಂದ	ಪಲವರ ತ್ರಾವಂ	*from several things.*
G.	ಕೆಲವುಗಳ	ಪಲವರ	*of several things.*
L.	ಕೆಲವುಗಳಲ್ಲಿ	ಪಲವರಾಳ್	*in several things.*

ಎಲ್ಲ *All.*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N.	ಎಲ್ಲರು	ಎಲ್ಲರ್	*all persons.*
A.	ಎಲ್ಲರ / ಎಲ್ಲರನ್ನು	ಎಲ್ಲರಂ	*all persons.*

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I.	ఎల్లరిందఎల్లరిం		*by all persons.*
D.	ఎల్లరికిఎల్లర్గె		*to all persons.*
Ab.	ఎల్లరదిసేయిందఎల్లర త్రుగుం		*from all persons.*
G.	ఎల్లర	ఎల్లర	*of all persons.*
L.	ఎల్లరల్లి	ఎల్లరాగ్గె	*in all persons.*

ఎల్లవు *All things.*

PLURAL NUMBER.

N.	ఎల్లవు or ఎల్లవుగళు	ఎల్లవు	*all things.*
A.	ఎల్లవుగళ్ / ఎల్లవుగళన్ను	ఎల్లవం	*all things.*
I.	ఎల్లవుగళిందఎల్లవరిం		*by all things.*
D.	ఎల్లవుగళిగెఎల్లవర్గె		*to all things.*
Ab.	ఎల్లవుగళ దిసేయిందఎల్ల వర త్రుగుం		*from all things.*
G.	ఎల్లవుగళ	ఎల్లవర	*of all things.*
L.	ఎల్లవుగళల్లి	ఎల్లవరాగ్గె	*in all things.*

NUMERAL PRONOUNS.

ఒబ్బను *One man.*

N.	ఒబ్బను	ఓర్వ్వం	*one man.*
A.	ఒబ్బన / ఒబ్బనన్ను	ఓర్వ్వనం	*one man.*
I.	ఒబ్బనిందఓర్వ్వనిం		*by one man.*
D.	ఒబ్బనిగెఓర్వ్వంగె		*to one man.*
Ab.	ఒబ్బన దిసేయిందఓర్వ్వన త్రుగుం		*from one man.*
G.	ఒబ్బనఓర్వ్వన		*of one man.*

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L. ಒಬ್ಬನಲ್ಲಿ ..... ಏಕ್-ನಾಮ್ಮೆ ..... *in one man.*

ಒಬ್ಬಳು *One woman.*

N. ಒಬ್ಬಳು ..... ಏಕ್-ಳೆ ..... *one woman.*

A. {ಒಬ್ಬಳ್ ..... / ಒಬ್ಬಳನ್ನ .....} ಏಕ್-ಳಂ ..... *one woman.*

I. ಒಬ್ಬಳಿಂದ ..... ಏಕ್-ಳಿಂ ..... *by one woman.*

D. ಒಬ್ಬಳಿಗೆ ..... ಏಕ್-ಳಿಗೆ ..... *to one woman.*

Ab. ಒಬ್ಬಳ ಬೆಗೆಯಿಂದ ..... ಏಕ್-ಳ ಬೆಗೊಂ ..... *from one woman.*

G. ಒಬ್ಬಳ ..... ಏಕ್-ಳ ..... *of one woman.*

L. ಒಬ್ಬಳಲ್ಲಿ ..... ಏಕ್-ಳಾಮ್ಮೆ ..... *in one woman.*

ಒಂದು *One thing.*

N. ಒಂದು ..... ಒಂದು ..... *one thing.*

A. {ಒಂದ ..... / ಒಂದನ್ನ .....} ಒಂದಂ ..... *one thing.*

I. ಒಂದರಿಂದ ..... ಒಂದರಿಂ ..... *by one thing.*

D. ಒಂದಕ್ಕೆ ..... ಒಂದಕ್ಕೆ ..... *to one thing.*

Ab. ಒಂದರ ಬೆಸೆಯಿಂದ ..... ಒಂದರ ಬೆಗೊಂ ..... *from one thing.*

G. ಒಂದರ ..... ಒಂದರ ..... *of one thing.*

L. ಒಂದರಲ್ಲಿ ..... ಒಂದರಾಮ್ಮೆ ..... *in one thing.*

ಇಬ್ಬರು *Two persons.*

N. ಇಬ್ಬರು ..... ಇಱ್ಱರ್ ..... *two persons.*

A. {ಇಬ್ಬರ ..... / ಇಬ್ಬರನ್ನ .....} ಇಱ್ಱರಂ ..... *two persons.*

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I. ಇಬ್ಬರಿಂದ.....ಇಬ್ಬರಿಂ.....*by two persons.*

D. ಇಬ್ಬರಿಗೆ.....ಇಬ್ಬರ್ಗೆ.....*to two persons.*

Ab. ಇಬ್ಬರ ಪೆಸೆಯಿಂದ....ಇಬ್ಬರ ತ್ರಗಂ.....*from two persons.*

G. ಇಬ್ಬರ.....ಇಬ್ಬರ.....*of two persons.*

L. ಇಬ್ಬರಲ್ಲಿ.....ಇಬ್ಬರ್ಕಾಳ್.....*in two persons.*

ಎರಡು *Two things.*

N. ಎರಡು.....ಎರಡು.....*two things.*

A. {ಎರಡ..... / ಎರಡನ್ನ.....} ಎರಡಂ.....*two things.*

I. ಎರಡರಿಂದ.....ಎರಡರಿಂ.....*by two things.*

D. ಎರಡಕ್ಕೆ.....ಎರಡಕ್ಕೆ.....*to two things.*

Ab. ಎರಡರಪೆಸೆಯಿಂದ....ಎರಡರ ತ್ರಗಂ.....*from two things.*

G. ಎರಡರ.....ಎರಡರ.....*of two things.*

L. ಎರಡರಲ್ಲಿ.....ಎರಡರ್ಕಾಳ್.....*in two things.*

ಮೂವರು *Three persons.*

N. ಮೂವರ್.....ಮುವ್ವರ್.....*three persons.*

A. {ಮೂವರ..... / ಮೂವರನ್ನ.....} ಮುವ್ವರಂ.....*three persons.*

I. ಮೂವರಿಂದ.....ಮುವ್ವರಿಂ.....*by three persons.*

D. ಮೂವರಿಗೆ.....ಮುವ್ವರ್ಗೆ.....*to three persons.*

Ab. ಮೂವರಪೆಸೆಯಿಂದ..ಮುವ್ವರ ತ್ರಗಂ.....*from three persons.*

G. ಮೂವರ.....ಮುವ್ವರ.....*of three persons.*

L. ಮೂವರಲ್ಲಿ.....ಮುವ್ವರ್ಕಾಳ್.....*in three persons.*

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మూరు *Three things.*

N. మూరు.....మూరు.....*three things.*

A. {మూర..... / మూరన్న.....} మూరం.....*three things.*

I. మూరరింద.....మూరరిం.....*by three things.*

D. మూరక్కె.....మూరక్కె.....*to three things.*

Ab. మూరరదె సేయింద...మూరర త్రయిం.....*from three things.*

G. మూరర.....మూరర.....*of three things.*

L. మూరరల్లి.....మూరరాళ్.....*in three things.*

In the same manner are inflected నాల్వరు *four persons,* నాల్కు *four things,* ఐవరు *five persons,* ఐదు *five things,* ఆఱ్వరు *six persons,* ఆరు *six things,* ఏళ్వరు *seven persons,* ఏళు *seven things,* ఎణ్భరు *eight persons,* ఎంటు *eight things,* ఒంబదింబర్ *nine persons,* ఒంభత్తు *nine things,* పదింబరు *ten persons,* పత్తు *ten things,* మూర్వరు *one hundred persons,* and మూరు *one hundred things;* which are, however, like all numbers, except the three first, ranked by Native Grammarians as nouns.

LOCAL PRONOUNS.

అత్త *That side.*

N. అత్తలు or అత్త.....అత్తన్.....*that side.*

A. {అత్తల..... / అత్తలన్న.....} అత్తల్.....*that side.*

I. అత్తలింద.....అత్తలిం.....*by that side.*

D. అత్తలిశి.....అత్తణ్ణి.....*to that side.*

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Ab. ಅತ್ತಲದಿಸೆಯಿಂದ.....ಅತ್ತಣ.....*from that side.*

G. ಅತ್ತಲ.....ಅತ್ತಣ.....*of that side.*

L. ಅತ್ತಲಲ್ಲಿ.....ಅತ್ತಲ್.....*in that side.*

In the same manner is inflected ಇತ್ತ, signifying *this side.*

ಹೊರಕು *The outside.*

N. ಹೊರಕು.....ಹೊರಕ or ಹೊರಕೆ...*the outside.*

A. ಹೊರಕನ್ನ.....ಹೊರಕಂ or ಹೊರಕೆ..*the outside.*

I. ಹೊರಕಿನಿಂದ.....ಹೊರಕ್ಕಾಂ.....*by the outside.*

D. ಹೊರಕ್ಕೆ or ಹೊರಕೆ...ಹೊರಕ್ಕಣ್ಣೆ.....*to the outside.*

Ab. ಹೊರಕಿನಚೆಸೆಯಿಂದ.ಹೊರಕ್ಕಣತ್ತಣಾಂ.....*from the outside.*

G. ಹೊರಕಿನ.....ಹೊರಕ್ಕಣ.....*of the outside.*

L. ಹೊರಕಿನಲ್ಲಿ or ಪೊರಕೆ.ಹೊರಕ್ಕಣಲ್ಲಿ or ಹೊರಕೆ.*in the outside.*

In the same manner are inflected ನಡು *the middle side,* ಒಳಕು *the inside,* ಕೆಳಕು *the under side,* ಮೇಕು *the upper side,* ಮುಂದು *the front side,* and ಎಂದು *the hinder side.*

ಅಲ್ಲಿ *That place.*

N. ಅಲ್ಲಿ.....ಅಲ್ಲಿ.....*that place.*

A. ಅಲ್ಲಿ.....ಅಲ್ಲಿ.....*that place.*

I. ಅಲ್ಲಿಂದ.....ಅಲ್ಲಿಂ.....*by that place.*

D. ಅಲ್ಲಿಗೆ.....ಅಲ್ಲಿಗೆ.....*to that place.*

Ab. ಅಲ್ಲಿಯದಿಸೆಯಿಂದ....ಅಲ್ಲಿಯತ್ತಣಾಂ.....*from that place.*

G. ಅಲ್ಲಿಯ.....ಅಲ್ಲಿಯ.....*of that place.*

L. ಅಲ್ಲಿ.....ಅಲ್ಲಿ.....*in that place.*

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ಇಲ್ಲಿ *This place.*

N.	ಇಲ್ಲಿ	ಇಲ್ಲಿ	*this place.*
A.	ಇಲ್ಲಿ	ಇಲ್ಲಿ	*this place.*
I.	ಇಲ್ಲಿಂದ	ಇಲ್ಲಿಂ	*by this place.*
D.	ಇಲ್ಲಿಗೆ	ಇಲ್ಲಿಗೆ	*to this place.*
Ab.	ಇಲ್ಲಿಯದೆಸೆಯಿಂದ	ಇಲ್ಲಿಯತ್ತಣಿಂ	*from this place.*
G.	ಇಲ್ಲಿಯ	ಇಲ್ಲಿಯ	*of this place.*
L.	ಇಲ್ಲಿ	ಇಲ್ಲಿ	*in this place.*

PRONOUNS OF TIME.

ಅಂದು *That day.*

N.	ಅಂದು	ಅಂದು	*that day.*
A.	ಅಂದು	ಅಂದು	*that day.*
I.	ಅಂದಿನಿಂದ	ಅಂದಿನಿಂ	*by that day.*
D.	ಅಂದಿಗೆ	ಅಂದಿಗೆ	*to that day.*
Ab.	ಅಂದಿನದೆಸೆಯಿಂದ	ಅಂದಿನತ್ತಣಿಂ	*from that day.*
G.	ಅಂದಿನ	ಅಂದಿನ	*of that day.*
L.	ಅಂದು	ಅಂದು	*in that day.*

ಇಂದು *This day.*

N.	ಇಂದು	ಇಂದು	*this day.*
A.	ಇಂದು	ಇಂದು	*this day.*
I.	ಇಂದಿನಿಂದ	ಇಂದಿನಿಂ	*by this day.*
D.	ಇಂದಿಗೆ	ಇಂದಿಗೆ	*to this day.*
Ab.	ಇಂದಿನದೆಸೆಯಿಂದ	ಇಂದಿನತ್ತಣಿಂ	*from this day.*
G.	ಇಂದಿನ	ಇಂದಿನ	*of this day.*
L.	ಇಂದು	ಇಂದು	*in this day.*

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PRONOUNS OF QUANTITY.

ಅಷ್ಟರು *So many persons (remote.)*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N.	ಅಷ್ಟರು	ಅನಿಬರ್	*so many persons.*
A.	ಅಷ್ಟರ / ಅಷ್ಟರನ್ನ	ಅನಿಬರಂ	*so many persons.*
I.	ಅಷ್ಟರಿಂದ	ಅನಿಬರಿಂ	*by so many persons.*
D.	ಅಷ್ಟರಿಗೆ	ಅನಿಬರ್ಗೆ	*to so many persons.*
Ab.	ಅಷ್ಟರ ದೆಸೆಯಿಂದ	ಅನಿಬರ ತ್ರಾಣಿಂ	*from so many persons.*
G.	ಅಷ್ಟರ	ಅನಿಬರ	*of so many persons.*
L.	ಅಷ್ಟರಲ್ಲಿ	ಅನಿಬರಾರ್ಗ್	*in so many persons.*

ಅಷ್ಟು *So much (remote.)*

N.	ಅಷ್ಟು	ಅನಿತು	*so much.*
A.	ಅಷ್ಟನ್ನ	ಅನಿತಂ	*so much.*
I.	ಅಷ್ಟರಿಂದ	ಅನಿತರಿಂ	*by so much.*
D.	ಅಷ್ಟಕ್ಕೆ	ಅನಿತಕ್ಕೆ	*to so much.*
Ab.	ಅಷ್ಟರ ದೆಸೆಯಿಂದ	ಅನಿತರ ತ್ರಾಣಿಂ	*from so much.*
G.	ಅಷ್ಟರ	ಅನಿತರ	*of so much.*
L.	ಅಷ್ಟರಲ್ಲಿ	ಅನಿತರಾರ್ಗ್	*in so much.*

ಇಷ್ಟರು *So many persons (proximate.)*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N.	ಇಷ್ಟರು	ಇನಿಬರ್	*so many persons.*
A.	ಇಷ್ಟರ / ಇಷ್ಟರನ್ನ	ಇನಿಬರಂ	*so many persons.*

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I. ನಷ್ಟರಿಂದ.....ನನಿಬರಿಂ.....*by so many persons.*

D. ನಷ್ಟರಿಗೆ.....ನನಿಬಕ್ಕೆ.....*to so many persons.*

Ab. ನಷ್ಟರದೆ ಸೆಯಿಂದ.....ನನಿಬರ ತ್ರಿಗಂ.....*from so many persons.*

G. ನಷ್ಟರ.....ನನಿಬರ.....*of so many persons.*

L. ನಷ್ಟರಲ್ಲಿ.....ನನಿಬರಾಳ್.....*in so many persons.*

ನಷ್ಟು *So much (proximate.)*

N. ನಷ್ಟು.....ನನಿತು.....*so much.*

A. ನಷ್ಟನ್ನ.....ನನಿತಂ.....*so much.*

I. ನಷ್ಟರಿಂದ.....ನನಿತರಿಂ.....*by so much.*

D. ನಷ್ಟಕ್ಕೆ.....ನನಿತಕ್ಕೆ.....*to so much.*

Ab. ನಷ್ಟರದಿಸೆಯಿಂದ.....ನನಿತರದ ತ್ರಿಗಂ.....*from so much.*

G. ನಷ್ಟರ.....ನನಿತರ.....*of so much.*

L. ನಷ್ಟರಲ್ಲಿ.....ನನಿತರಾಳ್.....*in so much.*

INTERROGATIVE PRONOUNS.

ಯಾವನು *Who? (masculine.)*

SINGULAR NUMBER.

N. ಯಾವನು or ಯಾವಾನು. ಯಾವಂ or ಯಾವಾವ್ *who?*

A. { ಯಾವನ ..... / ಯಾವನನ್ನ ..... } ಯಾವನಂ.....*whom?*

I. ಯಾವನಿಂದ.....ಯಾವನಿಂ.....*by whom?*

D. ಯಾವನಿಗೆ.....ಯಾವಂಗೆ.....*to whom?*

Ab. ಯಾವನದೆ ಸೆಯಿಂದ.ಯಾವನತ್ರಿಗಂ.....*from whom?*

G. ಯಾವನ.....ಯಾವನ.....*of whom?*

L. ಯಾವನಲ್ಲಿ.....ಯಾವನಾಳ್.....*in whom?*

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ಯಾವಳು *Who? (feminine.)*

N.	ಯಾವಳು	ಯಾವಳ್	*who?*
A.	ಯಾವಳ / ಯಾವಳನ್ನು	ಯಾವಳಂ	*whom?*
I.	ಯಾವಳಿಂದ	ಯಾವಳಿಂ	*by whom?*
D.	ಯಾವಳಿಗೆ	ಯಾವಳ್ಗೆ	*to whom?*
Ab.	ಯಾವಳದೆಸೆಯಿಂದ	ಯಾವಳ ತ್ರಯೋಂ	*from whom?*
G.	ಯಾವಳ	ಯಾವಳ	*of whom?*
L.	ಯಾವಳಲ್ಲಿ	ಯಾವಳ್ಗಾಳ್	*in whom?*

ಯಾವರು *Who?*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N.	ಯಾವರು / ಯಾರು	ಯಾವರ್ / ಯಾರ್	*who?*
A.	ಯಾವರ / ಯಾವರನ್ನು	ಯಾವರಂ	*whom?*
	ಯಾರ / ಯಾರನ್ನು	ಯಾರಂ	
I.	ಯಾವರಿಂದ / ಯಾರಿಂದ	ಯಾವರಿಂ / ಯಾರಿಂ	*by whom?*
D.	ಯಾವರಿಗೆ / ಯಾರಿಗೆ	ಯಾವರ್ಗೆ / ಯಾರ್ಗೆ	*to whom?*
Ab.	ಯಾವರದೆಸೆಯಿಂದ	ಯಾವರ ತ್ರಯೋಂ	*from whom?*
	ಯಾರದೆಸೆಯಿಂದ	ಯಾರ ತ್ರಯೋಂ	

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G. {ಯಾವರ ..... ಯಾವರ .....} {ಯಾರ ..... ಯಾರ .....} *of whom?*

L. {ಯಾವರಲ್ಲಿ ..... ಯಾವರ್ಕ್ಕೆ .....} {ಯಾರಲ್ಲಿ ..... ಯಾರ್ಕ್ಕೆ .....} *in whom?*

ಯಾವದು *Which? (neuter.)*

SINGULAR NUMBER.

N. ಯಾವದು ..... ಯಾವದು ..... *which?*

A. {ಯಾವದ ..... ಯಾವದಸ್ನ .....} ಯಾವದಂ ..... *which?*

I. ಯಾವದರಿಂದ ..... ಯಾವದರಿಂ ..... *by which?*

D. ಯಾವದಕ್ಕೆ ..... ಯಾವದಕ್ಕೆ ..... *to which?*

Ab. ಯಾವದರದೆಸೆಯಿಂದ ಯಾವದರತ್ರಾಂ ..... *from which?*

G. ಯಾವದರ ..... ಯಾವದರ ..... *of which?*

L. ಯಾವದರಲ್ಲಿ ..... ಯಾವದರ್ಕ್ಕೆ ..... *in which?*

ಯಾವವು *Which?*

PLURAL NUMBER.

N. ಯಾವವು or ಯಾವವುಗಳು ಯಾವವು ..... *which?*

A. {ಯಾವವುಗಳನ್ನ ..... ಯಾವವುಗಳ .....} ಯಾವವಂ ..... *which?*

I. ಯಾವವುಗಳಿಂದ ..... ಯಾವವರಿಂ ..... *by which?*

D. ಯಾವವುಗಳಿಗೆ ..... ಯಾವವಕ್ಕೆ ..... *to which?*

Ab. ಯಾವವುಗಳದೆಸೆಯಿಂದ ಯಾವವರತ್ರಾಂ *from which?*

G. ಯಾವವುಗಳ ..... ಯಾವವರ ..... *of which?*

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L. ಯಾವವುಗಳಲ್ಲಿ.....ಯಾವವರ್ಕ್ಯಾಳ್ ....*in which?*

ಏನು *What?*

N. ಏನು..... .....ಏನ್.....*what?*

A. ಏನನ್ನು.....ಏನಂ.....*what?*

I. ಏತರಿಂದ.....ಏತರಿಂ.....*by what?*

D. ಏತ್ತಕ್ಕಿ or ಏಕ್ಕಿ.....ಏತಕ್ಕ್ಕಿ or ಏಕ್ಕಿ.....*to what?*

Ab. ಏತರಪಟ್ಟಿಯಿಂದ.....ಏತರತ್ತಾಂ.....*from what?*

G. ಏತರ.....ಏತರ.....*of what?*

L. ಏತರಲ್ಲಿ.....ಏತರ್ಕ್ಯಾಳ್.....*in what?*

ಎತ್ತಲು *Which side?*

N. ಎತ್ತಲು.....ಎತ್ತ or ಎತ್ತಳ್.....*which side?*

A. {ಎತ್ತಲು..... ..... ಎತ್ತಲನ್ನು..... ....} ಎತ್ತ or ಎತ್ತಳ್.....*which side?*

I. ಎತ್ತಲಿಂದ..... .....ಎತ್ತಾಂ.....*by which side?*

D. ಎತ್ತಲಕ್ಕಿ.....ಎತ್ತಕ್ಕಾಗಿ..... .....*to which side?*

Ab. ಎತ್ತಲಪಟ್ಟಿಯಿಂದ ...ಎತ್ತತ್ತಾಂ.....*from which side?*

G. ಎತ್ತಲ.....ಎತ್ತಾ..... .....*of which side?*

L. ಎತ್ತಲಲ್ಲಿ.....ಎತ್ತ or ಎತ್ತಳ್..... ....*in which side?*

ಎಲ್ಲಿ *Which place?*

N. ಎಲ್ಲಿ.....ಎಲ್ಲಿ.....*which place?*

A. ಎಲ್ಲಿ.....ಎಲ್ಲಿ..... ....*which place?*

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I. ಎಲ್ಲಿಂದ..... ಎಲ್ಲಿಂ..... *by which place ?*

D. ಎಲ್ಲಿಗೆ..... ಎಲ್ಲಿಗೆ..... *to which place ?*

Ab. ಎಲ್ಲಿಯದಿಸೆಯಿಂದ..... ಎಲ್ಲಿಯತ್ತಣಿಂ..... *from which place ?*

G. ಎಲ್ಲಿಯ..... ಎಲ್ಲಿಯ..... *of which place ?*

L. ಎಲ್ಲಿ..... ಎಲ್ಲಿ..... *in which place ?*

ಎಂದು *Which day ?*

N. ಎಂದು..... ಎಂದು..... *which day ?*

A. ಎಂದು..... ಎಂದು..... *which day ?*

I. ಎಂದಿನಿಂದ..... ಎಂದಿನಿಂ..... *by which day ?*

D. ಎಂದಿಗೆ..... ಎಂದಿಗೆ..... *to which day ?*

Ab. ಎಂದಿನದಿಸೆಯಿಂದ..... ಎಂದಿನತ್ತಣಿಂ..... *from which day ?*

G. ಎಂದಿನ..... ಎಂದಿನ..... *of which day ?*

L. ಎಂದು..... ಎಂದು..... *in which day ?*

ಎಷ್ಟರು *How many persons ?*

PLURAL FOR BOTH MASCULINE AND FEMININE.

N. ಎಷ್ಟರು..... ಎನಿಬರ್..... *how many persons ?*

A. ಎಷ್ಟರ..... / ಎಷ್ಟರನ್ನ..... } ಎನಿಬರಂ..... *how many persons ?*

I. ಎಷ್ಟರಿಂದ..... ಎನಿಬರಿಂ..... *by how many persons ?*

D. ಎಷ್ಟರಿಗೆ..... ಎನಿಬರ್ಗೆ..... *to how many persons ?*

Ab. ಎಷ್ಟರದಿಸೆಯಿಂದ..... ಎನಿಬರತ್ತಣಿಂ..... *from how many persons?*

G. ಎಷ್ಟರ..... ಎನಿಬರ..... *of how many persons ?*

L. ಎಷ್ಟರಲ್ಲಿ..... ಎನಿಬರ್ಕ್ಕಾಳ್..... *in how many persons ?*

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ಎಷ್ಟು *How much?*

N.	ಎಷ್ಟು	ಎನಿತು	*how much?*
A.	ಎಷ್ಟನ್ನು	ಎನಿತಂ	*how much?*
I.	ಎಷ್ಟರಿಂದ	ಎನಿತಿನಿಂ	*by how much?*
D.	ಎಷ್ಟಕ್ಕೆ	ಎನಿತಕ್ಕೆ	*to how much?*
Ab.	ಎಷ್ಟರದೆಸೆಯಿಂದ	ಎನಿತರ ತ್ರಯಂ	*from how much?*
G.	ಎಷ್ಟರ	ಎನಿತರ	*of how much?*
L.	ಎಷ್ಟರಲ್ಲಿ	ಎನಿತರಾಯ್ಕೆ	*in how much?*

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CHAPTER THIRD.

Of VERBS.

VERBS in the Carnáṭaca language, whether possessing an intransitive, or a transitive meaning, are conjugated by adding to their roots, (which are generally the same as the second person singular of the imperative,) in three of the tenses, certain affixes expressive of time; and to these, the affixes denoting persons being attached, the inflection is complete.

Carnáṭaca verbs possess four moods and four tenses; the moods are, the infinitive, the affirmative, the imperative, and the negative; the tenses are, three of the second mood, and one of the last.

In addition to these moods and tenses, there are three indeclinable words of very extensive use, derived from the roots, which, from their signification, may not unaptly be termed affirmative and negative gerunds. There are also four participles, three of which possess an affirmative meaning, and one a negative.

The roots in the modern dialect always terminate in ಊ, ಾ, ೀ, ು, ೆ, ೇ or ೊ; and in the ancient, in the following vowel and consonants also, viz. ೂ, ್ನ್, ್ಯ್, ್ರ್, ್ಱ್, ್ಲ್, ್ಳ್ and ್ೞ್.

The affixes denoting time are, in the modern dialect, ು ೆ for the present, ದ for the past, and ುವ for the future. In the ancient dialect, the affixes for present, past, and future, are ದ ೆ, ದ, and ವ.

The affixes denoting persons in the modern dialect, are as follows:

Present..ಏನೆ, ಏವೆ, ಾ or ೀಯೆ, ೀರಿ, ೂನೆ, ೂಳೆ, ೂಾರೆ, ಅದೆ, and ಅವೆ.

Past.....ಎನು, ಎವು, ಾ or ಎ, ಾರಿ, ಅನು, ಅಳು, ಅರು, ಾಕು, and ಅವು.

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Future. { ఎను, ఎవు, ఁగ or ఎ, ఁగరి, అ ను, అ ళ్ళు, అరు, అడు, and అవ.
ఏను, ఏవు, ఈయే, ఈరి, ఊను, ఊళ్ళు, ఊరు, ఈ రు, and ఊవు.

Negative Aorist....ఎను, ఎవు, ఎ, అరి, అను, అళ్ళు, అరు, అడు, and అవ.

In the ancient dialect, the personal affixes for all the tenses are ఎన్, ఎవు, అయ్, ఁగర్, అమ్, అళ్, అర్, ఉడు and ఉవు.

The conjugations are two in number.

Of the First Conjugation.

All verbs, the roots of which terminate in the vowel ఉ, belong to the first conjugation.

In inflecting verbs of this conjugation, the infinitive is formed by adding అ, అలు or అలిక్కి to the root. The present tense of the affirmative mood is formed, by adding the affixes of time and persons; the past, by changing the final vowel of the root into ఁగ and adding the affixes, with the exception of the third person singular of the neuter gender, which does not admit the affix of time. The first form of the future is made, by adding the affixes of time and persons. The second, by changing the final vowel of the root into ఁగ, and adding the personal affixes; with the exception of the second persons singular and plural, and the third person neuter of the singular, in which the personal affixes are added without making any change in the root. The negative aorist takes only the personal affixes. The first person singular of the imperative, requires the addition of అలి or ఉవే to the root; the second person singular is the same as the root; the third person singular takes అలి or ఉవడు; and the first, second and third persons plural, require respectively అలి or ఉవ, ఁగ or ఁగరి, and అలి or ఉవడు. The affirmative gerunds are formed, by adding to the root the affixes ఉ త్తె or ఉతే for the present, and ఁగ for the past. The negative requires the addition of అదే to the root. The present, past, and future affirmative participles, take ఉ త్తిరువ, ఁగద, and ఉవ; and the negative, which is an aorist, is formed by the addition of అద.

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EXAMPLES,

Intransitive Root..... ಬಾಳ್..... *Live.*

INFINITIVE MOOD.

Modern form.	Ancient form.	
ಬಾಳ್	ಬಾಳ್ದ್	*to live.*
ಬಾಳಲು	ಬಾಳ್ದಲ್	
ಬಾಳಲಿಕ್ಕೆ	ಬಾಳ್ದಲ್ಕೆ	

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

1	ಬಾಳುತ್ತ್ರೆನೆ	ಬಾಳ್ದೆನ್	*I live.*
2	ಬಾಳುತ್ತ್ರೆ or ಬಾಳುತ್ತ್ರೆಯೆ	ಬಾಳ್ದೆಯ್	*thou livest.*
3	ಬಾಳುತ್ತ್ರಾನೆ	ಬಾಳ್ದಂ	*he, she, or it lives.*
	ಬಾಳುತ್ತ್ರಾಳೆ	ಬಾಳ್ದಳ್	
	ಬಾಳುತ್ತ್ರದೆ	ಬಾಳ್ದುದು	

PLURAL.

1	ಬಾಳುತ್ತ್ರೆವೆ	ಬಾಳ್ದೆವು	*we live.*
2	ಬಾಳುತ್ತ್ರಿರಿ	ಬಾಳ್ದಿರ್	*ye live.*
3	ಬಾಳುತ್ತ್ರಾರೆ	ಬಾಳ್ದರ್	*they (m. and f.) live.*
	ಬಾಳುತ್ತ್ರವೆ	ಬಾಳ್ದುವು	*they (n.) live.*

PAST TENSE.

SINGULAR.

1	ಬಾಳಿದೆನು	ಬಾಳ್ದೆನ್	*I lived.*
2	ಬಾಳಿದಿ or ಬಾಳಿದೆ	ಬಾಳ್ದೆಯ್	*thou livedst.*

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3	ಬಾಳಿದನು	ಬಾಳ್ದ	he, she, or it lived.
	ಬಾಳಿದಳು	ಬಾಳ್ದಳ್	
	ಬಾಳಿತು	ಬಾಳ್ತು	

PLURAL.

1	ಬಾಳಿದೆವು	ಬಾಳ್ದೆವು	we lived.
2	ಬಾಳಿದಿರಿ	ಬಾಳ್ದಿರ್	ye lived.
3	ಬಾಳಿದರು	ಬಾಳ್ದರ್	they (m. and f.) lived.
	ಬಾಳಿದವು	ಬಾಳ್ದವು	they (n.) lived.

FUTURE TENSE.

SINGULAR.

1	ಬಾಳುವೆನು	ಬಾಳ್ವೆನ್	I will live.
2	ಬಾಳುವಿ or ಬಾಳುವೆ	ಬಾಳ್ವಿಯ್	thou wilt live.
3	ಬಾಳುವನು	ಬಾಳ್ವಂ	he, she or it will live.
	ಬಾಳುವಳು	ಬಾಳ್ವಳ್	
	ಬಾಳುವದು	ಬಾಳ್ವದು	

PLURAL.

1	ಬಾಳುವೆವು	ಬಾಳ್ವೆವು	we will live.
2	ಬಾಳುವಿರಿ	ಬಾಳ್ವಿರ್	ye will live.
3	ಬಾಳುವರು	ಬಾಳ್ವರ್	they (m. and f.) will live.
	ಬಾಳುವವು	ಬಾಳ್ವವು	they (n.) will live.

SECOND FORM OF THE FUTURE.

IN THE MODERN DIALECT.

SINGULAR.

1	ಬಾಳಿಯೇನು	I will live.
2	ಬಾಳಿಯೆ	you wilt live.

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3 { ಬಾಳಿಯಾನು .... ಬಾಳಿಯಾಳು .... ಬಾಳ್ಕೆಯ ..... } *he, she, or it, will live.*

PLURAL.

1 ಬಾಳಿಯೇವು ..... *we will live.*

2 ಬಾಳ್ಕರಿ ..... *ye will live.*

3 { ಬಾಳಿಯಾರು ..... *they (m. and f.) will live.* ಬಾಳಿಯಾವು ..... *they (n.) will live.*

IMPERATIVE MOOD.

SINGULAR.

1 ನಾನುಬಾಳ್ಲಿ or ಬಾಳುವೆ, ಬಾಳೊಂ ..... *let me live.*

2 ಬಾಳು ..... ಬಾಳ್, ಬಾಳೆ or ಬಾಳು ... *live thou.*

3 { ಅವನು / ಅವಳು / ಅದು } ಬಾಳ್ಲಿ or ಬಾಳುವದು, ಬಾಳ್ಗೆ or ಬಾಳ್ವದು } *let him, her, or it, live.*

PLURAL.

1 ನಾವು ಬಾಳ್ಲಿ or ಬಾಳುವ, ಬಾಳೊಂ ..... *let us live.*

2 ಬಾಳಿ or ಬಾಳಿರಿ ..... ಬಾಳಿಂ or ಬಾಳುದು .. *live ye.*

3 { ಅವರು / ಅವು } ಬಾಳ್ಲಿ or ಬಾಳುವದು .. ಬಾಳ್ಗೆ ಬಾಳ್ಕೆ or ಬಾಳ್ವದು } *let them (m. and f.) live.* / *let them (n.) live.*

NEGATIVE MOOD.

AORIST.

SINGULAR.

1 ಬಾಳೆನು ..... ಬಾಳೆನ್ ..... *I do not, did not, or will not, live.*

2 ಬಾಳೆ ..... ಬಾಳ್ಯೆ ... *thou dost not, didst not, or wilt not, live.*

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3 ಬಾಳ್ಸು.....ಬಾಳ್ಂ.....*he does not, did not, or will not, live.*
ಬಾಳ್ಳು.....ಬಾಳ್ಳ್.....*she does not, did not, or will not, live.*
ಬಾಳ್ದು.....ಬಾಳ್ದು.....*it does not, did not, or will not, live.*

PLURAL.

1 ಬಾಳ್ವು.....ಬಾಳ್ವು.....*we do not, did not, or will not, live.*

2 ಬಾಳ್ರಿ.....ಬಾಳ್ರ್.....*ye do not, did not, or will not, live.*

3 ಬಾಳ್ರು.....ಬಾಳ್ರ್.....*they (m. and f.) do not, did not, or will not, live.*
ಬಾಳ್ವು.....ಬಾಳ್ವು.....*they (n.) do not, did not, or will not, live.*

GERUNDS.

AFFIRMATIVE.

*Present...*ಬಾಳ್ಸುತ್ತ or ಬಾಳ್ಸುತ-ಬಾಳ್ಸುತ್ತಿ or ಬಾಳ್ಸುತಿ..*living.*

*Past.....*ಬಾಳಿ.....ಬಾಳ್ದು.....*having lived.*

NEGATIVE.

*Aorist.....*ಬಾಳ್ದೆ.....ಬಾಳ್ದೆ.....*not having lived.*

PARTICIPLES.

AFFIRMATIVE.

*Present....*ಬಾಳ್ಸುತ್ತಿರುವ.....*that lives.*

*Past.....*ಬಾಳಿದ.....ಬಾಳಿದ.....*that lived.*

*Future.....*ಬಾಳ್ಸುವ.....ಬಾಳ್ಸುವ.....*that will live.*

NEGATIVE.

*Aorist.....*ಬಾಳ್ದ.....ಬಾಳ್ದ.....*that does not, did not, or will not, live.*

---

*Transitive Root.....*ಮಾಡು.....*Do.*

INFINITIVE MOOD.

Modern form.	Ancient form.	
ಮಾಡ.....	ಮಾಡ.....	*to do.*
ಮಾಡಲು.....	ಮಾಡಲ್.....	
ಮಾಡಲಿಕ್ಕೆ.....	ಮಾಡಲ್ಕೆ.....	

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AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

1	మాడుత్తేనె	మాడిదపేన్	*I do.*
2	మాడుత్తిor మాడుత్తియే	మాడిదపయ్	*thou dost.*
3	మాడుతానె	మాడిదపం	*he, she, or it, does.*
	మాడుతాళె	మాడిదపళ్	
	మాడుతదె	మాడిదపుదు	

PLURAL.

1	మాడుత్తేవె	మాడిదపేవు	*we do.*
2	మాడుత్తిరి	మాడిదపిర్	*ye do.*
3	మాడుతారె	మాడిదపర్	*they (m. and f.) do.*
	మాడుతవె	మాడిదపువు	*they (n.) do.*

PAST TENSE.

SINGULAR.

1	మాడిదేను	మాడిదేన్	*I did.*
2	మాడిది or మాడిదే	మాడిదయ్	*thou didst.*
3	మాడిదను	మాడిదం	*he, she, or it, did.*
	మాడిదళు	మాడిదళ్	
	మాడిదు	మాడిదుదు	

PLURAL.

1	మాడిదేవు	మాడిదేవు	*we did.*
2	మాడిదిరి	మాడిదిర్	*ye did.*
3	మాడిదరు	మాడిదర్	*they (m. and f.) did.*
	మాడిదవు	మాడిదువు	*they (n.) did.*

FUTURE TENSE.

SINGULAR.

1	మాడువేను	మాడువేన్	*I will do.*
2	మాడువి or మాడువే	మాడువయ్	*thou wilt do.*

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3	మాడువను	మాడువం	
	మాడువ్వు	మాడువ్వ్	*he, she, or it, will do.*
	మాడువడు	మాడువుడు	

PLURAL.

1	మాడువేవు	మాడువేవు	*we will do.*
2	మాడువిరి	మాడువిర్	*ye will do.*
3	మాడువరు	మాడువర్	*they (m. and f.) will do.*
	మాడువవు	మాడువువు	*they (n.) will do.*

SECOND FORM OF THE FUTURE

IN THE MODERN DIALECT.

SINGULAR.

1	మాడియ్యేను		*I will do.*
2	మాడ్యేయి		*thou wilt do.*
3	మాడియానను		*he, she, or it, will do.*
	మాడియాన్ను		
	మాడ్యేడు		

PLURAL.

1	మాడియ్యేవు		*we will do.*
2	మాడ్యేరి		*ye will do.*
3	మాడియారు		*they (m. and f.) will do.*
	మాడియావు		*they (n.) will do.*

IMPERATIVE MOOD.

SINGULAR.

1	నానుమాడలి or మాడువే	మాడువేం	*let me do.*
2	మాడు	మాడు or మాడ	*do thou.*
3	అవను, అవ్వు, అడు	మాడలి or మాడువడు, మాడుగాక or మాన్పడు	*let him, her, or it, do.*

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PLURAL.

1 నావుమాడలి or మాడువమార్వం.....let us do.

2 మాది or మాడిరి.....మాడిం, మాళ్పుదు..do ye.

3 (అవరు) మాడలి or మాడువడు, మాడుగి } let them (m. and f.) do.
(అవు) or మాళ్పుదు } let them (n.) do.

NEGATIVE MOOD.

AORIST.

SINGULAR.

1 మాడెను.....మాడెన్..... I do not, did not, or will not, do.

2 మాడె.....మాడయ్ ..... thou dost not, didst not, or wilt not, do.

3 మాడను.....మాడం..... .....he does not, did not, or will not, do.
మాడళ్పు.....మాడళ్..... .....she does not, did not, or will not, do.
మాడదు.....మాడదు. .....it does not, did not, or will not, do.

PLURAL.

1 మాడెవు.....మాడెవు.....we do not, did not, or will not, do.

2 మాడరి.....మాడిర్.....ye do not, did not, or will not, do.

3 మాడరు.....మాడర్.....they (m. and f.) do not, did not, or will not, do.
మాడవు.....మాడవు..... .....they (n.) do not, did not, or will not, do.

GERUNDS.

AFFIRMATIVE.

Present....మాడుచ్చొ or మాడుచ్చి....మాడుచ్చి or మాడుచి..doing.

Past.....మాడి.....మాడి.....having done.

NEGATIVE.

Aorist.....మాడదె.....మాడదె.....not having done.

PARTICIPLES.

AFFIRMATIVE.

Present....మాడుచ్చిరువ.....that does.

Past.....మాడిద.....మాడిద.....that did.

Future.....మాడువ.....మాడువ.....that will do.

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NEGATIVE.

Aorist.....మాడదు.....మాడదు.....*that does not, did not, or will not, do.*

Of the Second Conjugation.

All verbs, the roots of which terminate in the vowels ఁ and ఎ, belong to the second conjugation.

Verbs of the second conjugation are inflected in the infinitive, affirmative, and negative moods, by adding the same affixes as in the first conjugation, with the exception of the second form of the future tense of the affirmative, which requires ద్ as the affix of time. In the second person plural of the imperative, the personal affix ఁరి alone, is adopted; and the past affirmative gerund is formed, by the addition of చు. The present, future, and negative participles, are formed as in the first conjugation; the past requires the addition of ద.

EXAMPLES.

Intransitive Root.....ఁళ్ళి..... *Descend.*

INFINITIVE MOOD.

Modern form.	Ancient form.	
ఁళ్ళియ.....	...ఁళ్ళియ.....	} *to descend.*
ఁళ్ళియలు.....ఁళ్ళియల్.....		
ఁళ్ళియవిక్క.....ఁళ్ళియల్లె.....		

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

1	ఁళ్ళియుత్తైనె.....ఁళ్ళిదపెన్.....		*I descend.*
2	ఁళ్ళియుత్తి or ఁళ్ళియుత్తియే.ఁళ్ళిదపయ్		*thou descendest.*
3	ఁళ్ళియుత్తానె.....ఁళ్ళిదపం.....	}	*he, she, or it, descends.*
	ఁళ్ళియుత్తళె.....ఁళ్ళిదపళ్.....		
	ఁళ్ళియుత్తదె.....ఁళ్ళిదపదు.....		

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PLURAL.

1	ಇಳಿಯುತ್ತೇವೆ	ಇಳಿದೇವು	*we descend.*
2	ಇಳಿಯುತ್ತೀರಿ	ಇಳಿದಿರ್	*ye descend.*
3	ಇಳಿಯುತ್ತಾರೆ	ಇಳಿದರ್	*they (m. and f.) descend.*
	ಇಳಿಯುತ್ತವೆ	ಇಳಿದವು	*they (n.) descend.*

PAST TENSE.

SINGULAR.

1	ಇಳಿದೆನು	ಇಳಿದೆನ್	*I descended.*
2	ಇಳಿದಿ or ಇಳಿದೆ	ಇಳಿದಯ್	*thou descendedst.*
3	ಇಳಿದನು	ಇಳಿದಂ	*he, she, or it, descended.*
	ಇಳಿದಳು	ಇಳಿದಳ್	
	ಇಳಿಯಿತು	ಇಳಿದುದು	

PLURAL.

1	ಇಳಿದೆವು	ಇಳಿದೆವು	*we descended.*
2	ಇಳಿದಿರಿ	ಇಳಿದಿರ್	*ye descended.*
3	ಇಳಿದರು	ಇಳಿದರ್	*they (m. and f.) descended.*
	ಇಳಿದವು	ಇಳಿದುವು	*they (n.) descended.*

FUTURE TENSE.

SINGULAR.

1	ಇಳಿಯುವೆನು	ಇಳಿವೆನ್	*I will descend.*
2	ಇಳಿಯುವಿ or ಇಳಿಯುವೆ	ಇಳಿವಯ್	*thou wilt descend.*
3	ಇಳಿಯುವನು	ಇಳಿವಂ	*he, she, or it, will descend.*
	ಇಳಿಯುವಳು	ಇಳಿವಳ್	
	ಇಳಿಯುವದು	ಇಳಿಪುದು	

PLURAL.

1	ಇಳಿಯುವೆವು	ಇಳಿವೆವು	*we will descend.*
2	ಇಳಿಯುವಿರಿ	ಇಳಿವಿರ್	*ye will descend.*
3	ಇಳಿಯುವರು	ಇಳಿವರ್	*they (m. and f.) will descend.*
	ಇಳಿಯುವವು	ಇಳಿಪುವು	*they (n.) will descend.*

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SECOND FORM OF THE FUTURE

IN THE MODERN DIALECT.

SINGULAR.

1 ಗ್ಳಿದ್ಯೇನು ..... *I will descend.*

2 ಗ್ಳಿದ್ಯೆಯೆ ..... *thou wilt descend.*

3 ಗ್ಳಿದಾನು ..... ಗ್ಳಿದಾಳು ..... ಗ್ಳಿದ್ಯೆತು ..... *he, she, or it, will descend.*

PLURAL.

1 ಗ್ಳಿದ್ಯೇವು ..... *we will descend.*

2 ಗ್ಳಿದ್ಯೆರಿ ..... *ye will descend.*

3 ಗ್ಳಿದಾರು ..... *they (m. and f.) will descend.*
ಗ್ಳಿದಾವು ..... *they (n.) will descend.*

IMPERATIVE MOOD.

SINGULAR.

1 ನಾನುಗ್ಳಿಯಲಿ or ಗ್ಳಿಯುವೆ ....ಗ್ಳಿವೆಂ ..... *let me descend.*

2 ಗ್ಳಿ ..... ಗ್ಳಿ or ಗ್ಳಿವುದು ..... *descend thou.*

3 ಅವನು / ಅವಳು / ಅದು ಗ್ಳಿಯಲಿ or ಗ್ಳಿಯುವದು..ಗ್ಳಿಸಿ or ಗ್ಳಿವುದು *let him, her, or it, descend.*

PLURAL.

1 ನಾವುಗ್ಳಿಯಲಿ or ಗ್ಳಿಯುವದು. ಗ್ಳಿವಂ ..... *let us descend.*

2 ಗ್ಳಿಯಿ or ಗ್ಳಿಯಿರಿ. ಗ್ಳಿಯಿರಿ or ಗ್ಳಿವುದು ..... *descend ye.*

3 ಅವರು / ಅವು ಗ್ಳಿಯಲಿ or ಗ್ಳಿಯುವದು. ಗ್ಳಿಸಿ or ಗ್ಳಿವುದು *let them (m. and f.) descend. / let them (n.) descend.*

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NEGATIVE MOOD.

AORIST.

SINGULAR.

1 ಇಳಿಯೆನು....ಇಳಿಯೆನ್..... ..*I do not, did not, or will not, descend.*

2 ಇಳಿಯೆ.....ಇಳಿಯಯ್ ....*thou dost not, didst not, or wilt not, descend.*

3
ಇಳಿಯನು ....ಇಳಿಯಂ ....*he does not, did not, or will not, descend.*
ಇಳಿಯಳು....ಇಳಿಯಳ್ ....*she does not, did not, or will not, descend.*
ಇಳಿಯದು....ಇಳಿಯದು ....*it does not, did not, or will not, descend.*

PLURAL.

1 ಇಳಿಯೆವು.....ಇಳಿಯೆವು.....*we do not, did not, or will not, descend.*

2 ಇಳಿಯರಿ ....ಇಳಿಯಿರ್.....*ye do not, did not, or will not, descend.*

3
ಇಳಿಯರು.....ಇಳಿಯರ್.....*they (m. and f.) do not, did not, or will not, descend.*
ಇಳಿಯವು.....ಇಳಿಯವು.....*they (n.) do not, did not, or will not, descend.*

GERUNDS.

AFFIRMATIVE.

Present....ಇಳಿಯುತ್ತಾ or ಇಳಿಯುತ್ರ. ಇಳಿಯುತ್ತಿ or ಇಳಿಯುತಿ..*descending.*

Past.....ಇಳಿದು ..... ಇಳಿದು .....*having descended.*

NEGATIVE.

Aorist.....ಇಳಿಯದೆ ..... ಇಳಿಯದಿ .....*not having descended.*

PARTICIPLES.

AFFIRMATIVE.

Present....ಇಳಿಯುತ್ತಿರುವ.....*that descends.*

Past.....ಇಳಿದ.....ಇಳಿದ.....*that descended.*

Future.....ಇಳಿಯುವ.....ಇಳಿವ.....*that will descend.*

NEGATIVE.

Aorist.....ಇಳಿಯದ..ಇಳಿಯದ..*that does not, did not, or will not, descend.*

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Transitive Root.....నుడి.....*say.*

INFINITIVE MOOD.

Modern form.	Ancient form.	
నుడియ	నుడియ	*to say.*
నుడియలు	నుడియల్	
నుడియలిక్కి	నుడియల్తె	

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

1	నుడియుక్కీనె	నుడిదపేన్	*I say.*
2	నుడియుక్కీ or నుడియుక్కీయే	నుడిదపేయ్	*thou sayest.*
3	నుడియుక్కాశె	నుడిదపం	*he, she, or it, says.*
	నుడియుక్కాళే	నుడిదపేళ్	
	నుడియుక్కదే	నుడిదపుదు	

PLURAL.

1	నుడియుక్కీవే	నుడిదపేవు	*we say.*
2	నుడియుక్కీరి	నుడిదపిర్	*ye say.*
3	నుడియుక్కారే	నుడిదపేర్	*they (m. and f.) say.*
	నుడియుక్కవే	నుడిదపువు	*they (n.) say.*

PAST TENSE.

SINGULAR.

1	నుడిచేను	నుడిచిన్	*I said.*
2	నుడిది or నుడిచే	నుడిదయ్	*thou saidst.*
3	నుడిదను	నుడిదం	*he, she, or it, said.*
	నుడిదళు	నుడిదళ్	
	నుడియిరు	నుడిదుదు	

PLURAL.

1	నుడిచేవు	నుడిచివు	*we said.*

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2 నుడిదిరి.....నుడిదిర్.....*ye said.*

3 నుడిదరు.....నుడిదర్.....*they (m. and f.) said.*
నుడిదవు.....నుడిదువు.....*they (n.) said.*

FUTURE TENSE.

SINGULAR.

1 నుడియువేను.....నుడివెన్.....*I will say.*

2 నుడియువిorనుడియువేనుడివయ్.....*thou wilt say.*

3 నుడియువను.....నుడివం.....
నుడియువళు.....నుడివళ్.....
నుడియువడు.....నుడివుడు.....
he, she, or it, will say.

PLURAL.

1 నుడియువేవు.....నుడివేవు.....*we will say.*

2 నుడియువిరి.....నుడివిర్.....*ye will say.*

3 నుడియువరు.....నుడివర్.....*they (m. and f.) will say.*
నుడియువవు.....నుడివువు.....*they (n.) will say.*

SECOND FORM OF THE FUTURE

IN THE MODERN DIALECT.

SINGULAR.

1 నుడిచ్యేను.....*I will say.*

2 నుడిద్యేయే.....*thou wilt say.*

3 నుడిదాను.....
నుడిదాళు.....
నుడిద్యేరు.....
he, she, or it, will say.

PLURAL.

1 నుడిచ్యేవు.....*we will say.*

2 నుడిద్యేరి.....*ye will say.*

3 నుడిదారు.....*they (m. and f.) will say.*
నుడిదావు.....*they (n.) will say.*

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IMPERATIVE MOOD.

SINGULAR.

1 నాసు నుడియలి or నుడియువే....నుడివిం .....*let me say.*

2 నుడి.....నుడి or నుడియ..... *say thou.*

3 { అవసు / అవ్వసు / అచు } నుడియలి or నుడియువచు..నుడిగి, or నుడివుచు } *let him, her, or it, say.*

PLURAL.

1 నావునుడియలి or నుడియువ..నుడివం.....*let us say.*

2 నుడియిరి.....నుడియిం or నుడివుచు.....*say ye.*

3 { అవరు / అవ } నుడియలి or నుడియువచు. నుడిగి, } *let them (m. and f.) say.*
or నుడివుచు } *let them (n.) say.*

NEGATIVE MOOD.

AORIST.

SINGULAR.

1 నుడియేసు...నుడియేన్.....*I do not, did not, or will not, say.*

2 నుడియే.....నుడియన్ ..*thou dost not, didst not, or wilt not, say.*

3 { నుడియసు ...నుడియం.....*he does not, did not, or will not, say.* / నుడియళు ... నుడియన్ ....*she does not, did not, or will not, say.* / నుడియదు ...నుడియదు....*it does not, did not, or will not, say.*

PLURAL.

1 నుడియేవు ....నుడియేవు ...*we do not, did not, or will not, say.*

2 నుడియరి ....నుడియిర్ ..*ye do not, did not, or will not, say.*

3 { నుడియరు ....నుడియర్ ..*they (m. and f.) do not, did not, or will not, say.* / నుడియవు ....నుడియవు ..*they (n.) do not, did not, or will not, say.*

GERUNDS.

AFFIRMATIVE.

*Present...*నుడియుచు or నుడియుచ్చ..నుడియుచ్చి or నుడియుచి ....*saying.*

*Past.....*నుడిచు .....నుడిచు.....*having said.*

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NEGATIVE.

Aorist.....ನುಡಿಯದೆ.....ನುಡಿಯದೆ.....*not having said.*

PARTICIPLES.

Present....ನುಡಿಯುತ್ತಿರುವ.....*that says.*

Past.....ನುಡಿದ.....ನುಡಿದ.....*that said.*

Future....ನುಡಿಯುವ.....ನುಡಿವ.....*that will say.*

NEGATIVE.

Aorist.....ನುಡಿಯದ.....ನುಡಿಯದ.....*that does not, did not, or will not, say.*

Of IRREGULAR VERBS.

The irregular verbs in Carnátaca, are not very numerous. The irregularity is in general found in the past tense, in the second form of the future, and in the past gerund and participle. It arises from the affixes of time being omitted in the tenses; and, in the gerund and participle, from the final affixes being changed. In both cases the final syllable of the root suffers elision, and another syllable is substituted. A few verbs also are irregular in the imperative mood; two in the negative mood, negative gerund and participle; and one or two in the present, and first form of the future tense of the affirmative.

The roots ನಗು *laugh*, ಮಿಗು *exceed*, ಹಾಗು *break into*, ಉಗು *throw*, and ಬಗು *delight*, are irregular in their inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle; as ನಕ್ಕನು *he laughed*, ನಗ್ವನು *he will laugh*, ನಕ್ಕು *having laughed*, ನಕ್ಕ *that laughed.*

The roots ಆಗು *become*, and ಹೋಗು *go*, are irregular in their inflections in the past tense, in the second form of the future, and in the past participle; as ಆದನು *he became*, ಆಯಿತು *it became*, ಆಹುದನು *he will become*, ಆದ *that became.*

The roots ಕೊಡು *give*, ಬಿಡು *leave*, ಅಡು *cook*, ಇಡು *place*, ನಡು *plant*, ಪಡು *suffer*, ಸುಡು *burn*, ಉಡು *dress*, ಕೆಡು *spoil*, ಮಡು *strengthen*, ಕೊಡು

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adorn, పడవిడు *spread,* పాడమడు *prostrate,* ముంబిడు *advance,* మూగువడు *be silent,* రుకువిడు *rub,* దాళిడు *run away,* ఊళ్ళిడు *bark,* గాళ్ళిడు *exclaim,* ఒడంబుడు *agree,* and బ్యేర్వడు *become separate,* are irregular in their inflections in the past tense and the second form of the future, in the past gerund, and in the past participle; as కొట్టెను *he gave,* కొట్టూను *he will give,* కొట్టి *having given,* కొట్టె *that gave.*

The root ఱారడు *set out,* is irregular in it's inflections in the past tense and second form of the future, in the past gerund, and the past participle; as ఱారటెను *he set out,* ఱారటూను *he will set out,* ఱారటి *having set out,* ఱారటె *that set out.*

The roots బిసుడు and బిసాడు *throw,* are sometimes irregular in their inflections in the tenses and parts of the verbs abovementioned; as బిసుడిదను or బిసుటెను *he threw,* బిసుడియూను or బిసుటూను *he will throw,* బిసుడి or బిసుటి *having thrown,* బిసుడిద or బిసుటె *that threw.*

The root కాణు *see,* is irregular in it's inflections in the past tense and second form of the future, in the past gerund, and in the past participle; as కండ్రను *he saw,* కణ్డ్రూను *he will see,* కండ్ర *having seen,* కండ్ర *that saw.*

The roots ఉణ్ణు *eat,* and కొళ్ళు *buy,* are irregular in their inflections in the past tense, the second form of the future, in the past gerund, and in the past participle; as ఉండ్రను *he ate,* ఉణ్డ్రూను *he will eat,* ఉండ్రి *having eaten,* ఉండ్ర *that ate.*

The roots కళ్ళు *steal,* గెల్లు *win,* and మెల్లు *chew,* are irregular in their inflections in the past tense, the second form of the future, in the past gerund, and in the past participle; as కద్దను *he stole,* కద్దూను *he will steal,* కద్ది *having stolen,* కద్ద *that stole.*

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The roots ಬೀಳು *fall*, and ಏಳು *rise*, are irregular in their inflections in the past tense and the second form of the future, in the past gerund, and in the past participle; as ಬಿದ್ದನು *he fell*, ಬೀಳ್ವಾನು *he will fall*, ಬಿದ್ದು *having fallen*, ಬಿದ್ದ *that fell*.

The roots ಕೊಲ್ಲು *kill*, and ಸಲ್ಲು *pass*, are irregular in their inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle; as ಕೊಂದ್ದನು *he killed*, ಕೊಲ್ವಾನು *he will kill*, ಕೊಂದು *having killed*, ಕೊಂದ *that killed*.

The roots ತೆರು *pay*, ಪೊರು *bear*, ಪೆರು *bring forth children*, ಎಚ್ಚರು *awake*, ಉರಸರು and ಬೆಸರು *tire*, ಉಳು *plough*, and ಅಳು *cry*, are irregular in their inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle; as ತೆತ್ತನು *he paid*, ತೆರ್ವಾನು *he will pay*, ತೆತ್ತು *having paid*, ತೆತ್ತ *that paid*.

The roots ನೀನು *sneeze*, ಉಗ್ಗು *stretch*, ನಾನು *perform a vow*, ಕೂರು *sit*, ಪೋಲು *void*, ನೂಲು *lose*, ನೂಲು *spin*, ನಾಲು *borrow*, ತೂಲು and ಜ್ಞಾಲು *swing*, and ಪೋಲು *resemble*, are irregular in their inflections in the past tense and second form of the future, in the past gerund, and in the past participle; as ನೀತನು *he sneezed*, ನೀವಾನು *he will sneeze*, ನೀತು *having sneezed*, ನೀತ *that sneezed*.

The roots ಮಿಳಿರು *thrive*, ಕೋನರು, ತಳಿರು and ಚಿಗುರು *sprout*, ಪಡಲು *creep* (as a plant,) ಕವಲು *separate into two branches*, ಬಲು *become strong*, ಈನು *bring forth young* (as an animal), and ಬೆವರು *perspire*, are irregular in their inflections in the past tense, in the second form of the future, in the past gerund and in the past participle; as ಮಿಳಿರ್ತನು *he throve*, ಮಿಳಿರ್ವಾನು *he will thrive*, ಮಿಳಿರ್ತು *having thriven*, ಮಿಳಿರ್ತ *that throve*.

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The root ಕೀಳು *pluck*, becomes ಕಿತ್ತನು *he plucked*, ಕೀಳ್ವನು *he will pluck*, ಕಿತ್ತು *having plucked*, ಕಿತ್ತ *that plucked*.

The root ನಿಲ್ಲು *stand*, becomes ನಿಂತನು *he stood*, ನಿಂಪ್ಪನು *he will stand*, ನಿಂತು *having stood*, ನಿಂತ *that stood*.

The roots ತಿನ್ನು *eat*, and ಎನ್ನು *say*, are irregular in their inflections in the past tense, in the future tense, in the second form of the future, in the past gerund, and in the future and past participles; as ತಿಂದನು *he ate*, ತಿನ್ನುವನು or ತಿಂಬನು *he will eat*, ತಿಂಪ್ಪನು *he will eat*, ತಿಂದು *having eaten*, ತಿನ್ನುವ or ತಿಂಬ *that will eat*, ತಿಂದ *that ate*.

The roots ಬರು *come*, and ತರು *bring*, are irregular in their inflections in the past tense, in the second form of the future, in the second persons singular and plural of the imperative, in the negative mood, in the past and negative gerunds, and in the past and negative participles; as ಬಂದನು *he came*, ಬಂದಿತು or ಬಂತು *it came*, ಬಪ್ಪನು *he will come*, ಬಾ *come thou*, ಬನ್ನಿ or ಬನ್ನಿರಿ *come ye*, ಬಾರನು *he will not come*, ಬಂದು *having come*, ಬಾರದೆ *not having come*, ಬಂದ *that came*, ಬಾರದ *that does not, did not, or will not, come*.

The root ಆಗು *be*, is sometimes irregular in it's inflections in the present tense, and always so in the past tense, in the second form of the future, in the past gerund, and in the past participle; as ಆಗುತ್ತಾನೆ, ಆಗ್ಗಾನೆ or ಆಗಾನೆ *he is*, ಆಗದೆ or ಅದೆ *it is*, ಆಗ್ದನು *he was*, ಆಗ್ತು *it was*, ಆಗ್ಪಾನು *he will be*, ಆಗ್ದು *having been*, ಆಗ್ದ *that was*.

The roots ನೇಯು *weave*, ಅಟ್ಟಾಯ್ಯು *beat*, ಸೇಯು *make*, ಅರಸಾಯು *search*, ಸೊಯು *breathe*, ಕಾಯು *produce fruits*, ಆಯು *pick up*, ಬಯ್ಯು or ಬಯು *abuse*, ಕಾಯು or ಕಾಯ್ಯು *cut*, ಅಡ್ಡಾಯು *cross*, ಬಯು *carry*, and ಕೈಕಾಯು *protect*, are irregular in their inflection in the second person singular of the imperative; as ನೇಯಿ *weave thou*, ಅಟ್ಟಾಯಿ *beat thou*.

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The roots ಅರಿ *know*, ಕೂರಿ *aim*, ಕಲಿ *learn*, ಅವಿ *conceal*, ಕಳಿ *ripe*, ಬಳಿ *tire*, ಮಲೆ *oppose*, ಮೊಳೆ *sprout*, ಕೊಳೆ *rot*, and ಮರೆ *forget*, are irregular in their inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle; as ಅರಿತನು *he knew*, ಅರಿತಾನು *he will know*, ಅರಿತು *having known*, ಅರಿತ *that knew*.

The roots ಮುನಿ *be angry*, ಪಿರಿ *expand*, ರುಸಿ *lie*, ಮಸಿ *creep*, ಬಸಿ *strain*, ಕುಸಿ *shrink*, ರಸಿ *be hungry*, ಕಸಿ *grin*, ಬಿಸಿ *crack*, ಅಲೆ *wander*, ಬೆಸೆ *solder*, ಎಸೆ *shoot with an arrow*, ಹಾಸೆ *twist*, and ಮಸೆ *whet*, are sometimes irregular in their inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle; as ಅಲೆದನು or ಅಲೆತನು *he wandered*, ಅಲೆದಾನು or ಅಲೆತಾನು *he will wander*, ಅಲೆದು or ಅಲೆತು *having wandered*, ಅಲೆದ or ಅಲೆತ *that wandered*.

The roots ರದಿ *pave*, ಹಾದಿ *cover*, and ಒದೆ *kick*, are sometimes irregular in their inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle; as ರದಿದನು or ರದ್ದನು *he paved*, ರದಿದಾನು or ರದ್ದಾನು *he will pave*, ರದಿದು or ರದ್ದು *having paved*, ರದಿದ or ರದ್ದ *that paved*.

The root ಮಿದಿ *bruise*, is irregular in it's inflections in the past tense, in the second form of the future, in the past gerund, and in the past participle; as ಮಿತ್ತನು *he bruised*, ಮಿತ್ತಾನು *he will bruise*, ಮಿತ್ತು *having bruised*, ಮಿತ್ತ *that bruised*.

The roots ಕಾ *protect*, ಮಾ *heal*, ಮೈ *graze*, ತೈ *rub*, ಕೈ *lay down*, and ತಾಳ್ *wet*, are irregular in their inflections in the second person singular of the imperative; as ಕಾಯಿ *protect thou*; in the other tenses and parts of the verb they are inflected like verbs of the second conjugation.

The roots ಬಾ *swell*, ಬೈ *change in season*, and ಕೈ *become pus*, are irregular in the past tense, in the second form of the future, in the second person singular of the imperative, in the past gerund, and in the past participle; as ಬಾತನು

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he swelled, ಬಾಹಾನು *he will swell,* ಬಾಯಿ *swell thou,* ಬಾತು *having swoln,* ಬಾತ *that swelled;* in the other tenses and parts of the verb they are inflected like verbs of the second conjugation.

The roots ಈ *give,* and ನಾ *die,* are irregular in their inflections in the past tense, in the second form of the future, in the second person singular of the imperative, in the past gerund, and in the past participle; as ಕೊಟ್ಟನು *he gave,* ಕೊಡಾನು *he will give,* ಕೊಡಿ *give thou,* ಕೊಟ್ಟು *having given,* ಕೊಟ್ಟ *that gave;* in the other tenses and parts of the verb they are inflected like verbs of the second conjugation.

The roots ಮಿಂ *bathe,* ಬೆಂ *stew,* and ನೊಂ *pain,* are irregular in their inflections in the past tense, in the second form of the future, in the second person singular of the imperative, in the past gerund, and in the past participle; as ಮಿಂದನು *he bathed,* ಮಿಂದಾನು *he will bathe,* ಮಿಂಯಿ *bathe thou;* ಮಿಂದು *having bathed,* ಮಿಂದ *that bathed;* in the other tenses and parts of the verb they are inflected like verbs of the second conjugation.

OF DEFECTIVE VERBS.

There are a few defective verbs in the modern Carnátaca language; for all of which, with the exception of the first, corresponding words are to be found in the ancient dialect. The first that is to be mentioned is, the verb signifying *to can,* which is conjugated as follows:

AFFIRMATIVE MOOD.

PRESENT AND FUTURE.

SINGULAR.

1	ಊಪೆನು	*I can.*
2	ಊಪಿ or ಊಪೆ	*thou canst.*
3	ಊಪನು, ಊಪಳು, ಊಪದು	*he, she, or it, can.*

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PLURAL.

1 ఊపేవ.....*we can.*
2 ఊపిరి.....*ye can.*
3 ఊపిరు.....*they (m. and f.) can.*
ఊపవు.....*they (n.) can.*

PARTICIPLE.

Present and Future....ఊపువ.....*that can.*

NEGATIVE MOOD.

PRESENT AND FUTURE.

SINGULAR.

1 ఊరేను.....*I cannot.*
2 ఊరి or ఊరే.....*thou canst not.*
3 ఊరను, ఊరళు, ఊరదు.....*he, she, or it, cannot.*

PLURAL.

1 ఊరేవ.....*we cannot.*
2 ఊరిరి.....*ye cannot.*
3 ఊరరు.....*they (m. and f.) cannot.*
ఊరవు.....*they (n.) cannot.*

NEGATIVE GERUND.

ఊరదే.....*not having been able.*

NEGATIVE PARTICIPLE.

ఊరద.....*that cannot.*

Another defective verb, signifying *to know*, is conjugated as follows :

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

	Modern form.	Ancient form.	
1	ఱ్ఱేను	ఱ్ఱెన్	*I know.*
2	ఱ్ఱి or ఱ్ఱే	ఱ్ఱెయ్	*thou knowest.*

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3	ಬಲ್ಲನು	ಬಲ್ಲಂ	he, she, or it, knows.
	ಬಲ್ಲಳು	ಬಲ್ಲಳ್	
	ಬಲ್ಲದು	ಬಲ್ಲುದು	

PLURAL.

1	ಬಲ್ಲೆವು	ಬಲ್ಲೆವು	we know.
2	ಬಲ್ಲಿರಿ	ಬಲ್ಲಿರ್	ye know.
3	ಬಲ್ಲರು	ಬಲ್ಲರ್	they (m. and f.) know.
	ಬಲ್ಲವು	ಬಲ್ಪವು	they (n.) know.

PARTICIPLE.

AFFIRMATIVE.

Present....	ಬಲ್ಲ	ಬಲ್ಲ	that knows.

ನಾಕು is a defective verb, signifying *it is enough*. In the ancient dialect the word is the same.

ಬೇಕು both in the modern and ancient dialect, signifies *must*, or *it is necessary*; and is used when in conjunction with another verb, as follows:

AFFIRMATIVE MOOD.

PRESENT AND FUTURE.

SINGULAR.

1	ನಾನುಬರೆಯಬೇಕು		I must write.
2	ನೀನುಬರೆಯಬೇಕು		thou must write.
3	ಅವನುಬರೆಯಬೇಕು		he, she, or it, must write.
	ಅವಳುಬರೆಯಬೇಕು		
	ಅದುಬರೆಯಬೇಕು		

PLURAL.

1	ನಾವುಬರೆಯಬೇಕು		we must write.
2	ನೀವುಬರೆಯಬೇಕು		ye must write.
3	ಅವರುಬರೆಯಬೇಕು		they (m. and f.) must write.
	ಅವುಬರೆಯಬೇಕು		they (n.) must write.

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ಬೇಡ or ಬೇಡವು it's negative signifying *must not*, or *it is not necessary.*

AFFIRMATIVE MOOD.

PRESENT AND FUTURE.

SINGULAR.

1 ನಾನುಹಾಡಿಯಬೇಡ.....*I must not beat.*

2 ನೀನುಹಾಡಿಯಬೇಡ.....*thou must not beat.*

3 ಅವನುಹಾಡಿಯಬೇಡ.....
ಅವಳುಹಾಡಿಯಬೇಡ..... *he, she, or it, must not beat.*
ಅದುಹಾಡಿಯಬೇಡ.....

PLURAL.

1 ನಾವುಹಾಡಿಯಬೇಡ.....*we must not beat.*

2 ನೀವುಹಾಡಿಯಬೇಡ.ಬೇಡಿ or ಬೇಡಿರಿ *ye must not beat.*

3 ಅವರುಹಾಡಿಯಬೇಡ..... *they (m. and f.) must not beat.*
ಅವುಹಾಡಿಯಬೇಡ..... *they (n.) must not beat.*

ಅಹುದು or ಹೌದು both in the modern and ancient dialect signifies, that any thing is in existence, and is also defective. Its negative is ಅಲ್ಲ and ಅಲ್ಲವು, the gerund ಅಲ್ಲದೆ, and the participle ಅಲ್ಲದ.

ಉಂಟು in both the modern and ancient dialect, is a defective verb, signifying, *there is;* its plural is ಉಂಟಿವು, and its participle ಉಂಟಿ. The negative is ಇಲ್ಲ and ಇಲ್ಲವು, the gerund ಇಲ್ಲದೆ, and the participle ಇಲ್ಲದ.

In addition to ಬರಲಿಕ್ಕೆ signifying *to come*, there is another verb of the same meaning, which is defective, and is conjugated as follows:

AFFIRMATIVE MOOD.

FUTURE.

SINGULAR.

	Modern form.	Ancient form.	
1	ಬಪ್ಪೆನು.....	ಬಪ್ಪೆನ್.....	*I will come.*
2	ಬಪ್ಪಿ or ಬಪ್ಪೆ.....	ಬರ್ಪಯ್.....	*thou wilt come.*

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3 { ಬರುಮು ..... ಬರಂ .... ಬರ್ಪ್ಪು .... ಬರ್ಕ್ಕ್ ..... ಬರ್ದು ..... ಬರುದು ..... } *he, she, or it, will come.*

PLURAL.

1 ಬಪೆವು ..... ಬಪೆವು ..... *we will come.*

2 ಬಪಿರಿ ..... ಬಪಿರ್ ..... *ye will come.*

3 { ಬರುರು ..... ಬರ್ರ್ ..... *they (m. and f.) will come.* ಬರುವು ..... ಬರುವು ..... *they (n.) will come.* }

PARTICIPLE.

Present...ಬರು ..... ಬರು ..... *that comes.*

The last defective verb to be mentioned, is one that corresponds in meaning with the verb ಗರಲಿಕ್ಕಿ, and is inflected in both dialects, as follows:

AFFIRMATIVE MOOD.

FUTURE.

SINGULAR.

	Modern form.	Ancient form.	
1	ಗಪೆಮು	ಗಪೆವ್	*I will be.*
2	ಗಪಿರಿ or ಗಪೆ	ಗರುಯ್	*thou will be.*
3	ಗರಮು ..... ಗರಂ ..... ಗರ್ಪ್ಪು ..... ಗರ್ಕ್ಕ್ ..... ಗರ್ದು ..... ಗರುದು		*he, she, or it, will be.*

PLURAL.

1 ಗಪೆವು ..... ಗಪೆವು ..... *we will be.*

2 ಗಪಿರಿ ..... ಗಪಿರ್ ..... *ye will be.*

3 { ಗರುರು ..... ಗರ್ರ್ ..... *they (m. and f.) will be.* ಗರುವು ..... ಗರುವು ..... *they (n.) will be.* }

PARTICIPLE.

Present...ಗರು ..... ಗರ ..... *that is.*

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Of CAUSAL VERBS.

A very useful class of verbs exists in the Carnáṭaca language, which may properly be termed causal.

The roots of causal verbs are formed, by adding to roots of a pure Carnáṭaca origin, the affix ಇಸು; and the whole are inflected like verbs of the first conjugation.

EXAMPLE.

ಮಾಡಿಸು *Cause to do.*

INFINITIVE MOOD.

Modern form.	Ancient form.	
ಮಾಡಿಸೆ	ಮಾಡಿಸೆ	*to cause to do.*
ಮಾಡಿಸಲು	ಮಾಡಿಸಲ್	
ಮಾಡಿಸಲಿಕ್ಕೆ	ಮಾಡಿಸಲ್ಕೆ	

AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

1	ಮಾಡಿಸುತ್ತ್ರೆನೆ	ಮಾಡಿಸಿದಪೆನ್	*I cause to do.*
2	ಮಾಡಿಸುತ್ತ್ರೆ or ಮಾಡಿಸು ತ್ತ್ರೆಯೆ	ಮಾಡಿಸಿದಪೆಯ್	*thou causest to do.*
3	ಮಾಡಿಸುತ್ತ್ರಾನೆ	ಮಾಡಿಸಿದಪಂ	*he, she, or il, causes to do.*
	ಮಾಡಿಸುತ್ತ್ರಾಳೆ	ಮಾಡಿಸಿದಪಳ್	
	ಮಾಡಿಸುತ್ತ್ರದೆ	ಮಾಡಿಸಿದಪುದು	

PLURAL.

1	ಮಾಡಿಸುತ್ತ್ರೆವೆ	ಮಾಡಿಸಿದಪೆವು	*we cause to do.*
2	ಮಾಡಿಸುತ್ತ್ರಿರಿ	ಮಾಡಿಸಿದಪಿರ್	*ye cause to do.*
3	ಮಾಡಿಸುತ್ತ್ರಾರೆ	ಮಾಡಿಸಿದಪರು	*they (m. and f.) cause to do.*
	ಮಾಡಿಸುತ್ತ್ರವೆ	ಮಾಡಿಸಿದಪುವು	*they (n.) cause to do.*

PAST TENSE.

SINGULAR.

1	ಮಾಡಿಸಿದೆಮ	ಮಾಡಿಸಿದೆನ್	*I caused to do.*

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2 మాడిసీది or మాడిసీది. మాడిసీదయ్ .... *thou causedst to do.*

3 { మాడిసీదను..... మాడిసీదం..... .....
మాడిసీదళ్లు..... మాడిసీదళ్ ....
మాడిసీరు..... .....మాడిసీదుదు..... ..... } *he, she, or it, caused to do.*

PLURAL.

1 మాడిసీదివు..... .....మాడిసీదివు..... *we caused to do.*

2 మాడిసీదిరి ....మాడిసీదిర్..... .....*ye caused to do.*

3 { మాడిసీదరు ....మాడిసీదర్..... .....*they (m. and f.) caused to do.*
మాడిసీదవు ....మాడిసీదువు..... ....*they (n.) caused to do.*

FUTURE TENSE.

SINGULAR.

1 మాడిసువీను .....మాడిసువిన్..... ..... *I will cause to do.*

2 మాడిసువి or మాడిసువి. మాడిసువయ్ ....*thou wilt cause to do.*

3 { మాడిసువను.....మాడిసువం.....
మాడిసువళ్లు.....మాడిసువళ్..... .....
మాడిసువదు..... .....మాడిసువుదు..... } *he, she, or it, will cause to do.*

PLURAL.

1 మాడిసువివు..... .....మాడిసువివు..... .....*we will cause to do.*

2 మాడిసువిరి..... .....మాడిసువిర్..... .....*ye will cause to do.*

3 { మాడిసువరు .....మాడిసువర్..... .....*they (m. and f.) will cause to do.*
మాడిసువవు..... .....మాడిసువువు..... .....*they (n.) will cause to do.*

SECOND FORM OF THE FUTURE

IN THE MODERN DIALECT.

SINGULAR.

1 మాడిసీయ్యేను .....*I will cause to do.*

2 మాడిసీయ్యే..... .....*thou wilt cause to do.*

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3 { మాడిసీయూను.....
మాడిసీయూళ్ళు.....
మాడిసీయ్కరు..... } *he, she, or it, will cause to do.*

PLURAL.

1 మాడిసీయ్కేవు.....*we will cause to do.*

2 మాడిసీయ్కరి.....*ye will cause to do.*

3 { మాడిసీయూరు.....*they (m. and f.) will cause to do.*
మాడిసీయూవు.....*they (n.) will cause to do.*

IMPERATIVE MOOD.

SINGULAR.

1 నానుమాడిసలి or మాడిసువే.మాడిసువేం.*let me cause to do.*

2 మాడిసు.....మాడిసు or మాడిసే....*cause thou to do.*

3 { అవను
అవళు
అదు } మాడిసలి or మాడిసువదు
మాడిసుగే or మాడిసువుదు } *let him, her, or it, cause to do.*

PLURAL.

1 నావుమాడిసలి or మాడిసువ....మాడిసువం.....*let us cause to do.*

2 మాడిసీ or మాడిసీరి..మాడిసీం or మాడిసువుదు..*cause ye to do.*

3 { అవరు
అవు } మాడిసలి or మాడిసువదు.మా } *let them (m. and f.) cause to do.*
డిసుగే or మాడిసువుదు } *let them (n.) cause to do.*

NEGATIVE MOOD.

AORIST.

SINGULAR.

1 మాడిసేను....మాడిసేన్....*I do not, did not, or will not, cause to do.*

2 మాడిసే.....మాడిసయ్..*thou dost not, didst not, or wilt not, cause to do.*

3 { మాడిసను....మాడిసం.....*he does not, did not, or will not, cause to do.*
మాడిసళు.....మాడిసళ్....*she does not, did not, or will not, cause to do.*
మాడిసదు....మాడిసదు....*it does not, did not, or will not, cause to do.*

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PLURAL.

1 ಮಾಡಿಸೆವು....ಮಾಡಿಸೆವು...*we do not, did not, or will not, cause to do.*

2 ಮಾಡಿಸರಿ....ಮಾಡಿಸಿರ್...*ye do not, did not, or will not, cause to do.*

3 ಮಾಡಿಸರು....ಮಾಡಿಸರ್....*they (m. and f.) do not, did not, or will not, cause to do.*
ಮಾಡಿಸವು...ಮಾಡಿಸವು....*they (n.) do not, did not, or will not, cause to do.*

GERUNDS.

AFFIRMATIVE.

Present....ಮಾಡಿಸುತ್ತಾ or ಮಾಡಿಸುತ್ತ ಮಾಡಿಸುತ್ತಿ or ಮಾಡಿಸುತ...*causing to do.*

Past.....ಮಾಡಿಸಿ.....ಮಾಡಿಸಿ.....*having caused to do.*

NEGATIVE.

Aorist.....ಮಾಡಿಸದೆ.....ಮಾಡಿಸದೆ.....*not having caused to do.*

PARTICIPLES.

AFFIRMATIVE.

Present....ಮಾಡಿಸುತ್ತಿರುವ.....*that causes to do.*

Past.....ಮಾಡಿಸಿದ.....ಮಾಡಿಸಿದ.....*that caused to do.*

Future..ಮಾಡಿಸುವ.....ಮಾಡಿಸುವ.....*that will cause to do.*

NEGATIVE.

Aorist....ಮಾಡಿಸದ..ಮಾಡಿಸದ..*that does not, did not, or will not, cause to do.*

OF PASSIVE VERBS.

Passive verbs are rarely used in Carnátaca, the idiom of the language being averse to them. Any active verb may, however, be rendered passive, by striking out the final vowel of the second infinitive, and adding to it the irregular verb ಪಡಲಿಕ್ಕೆ *to suffer*, conjugated through all it's tenses.

EXAMPLE.

INFINITIVE MOOD.

Modern form.	Ancient form.	
ಕರೆಯಪ್ಪಡ.....	ಕರೆಯಲ್ಪಡ.....	
ಕರೆಯಪ್ಪಡಲು.....	ಕರೆಯಪ್ಪಡಲ್.....	*to be called.*
ಕರೆಯಪ್ಪಡಲಿಕ್ಕೆ.....	ಕರೆಯಪ್ಪಡಲ್ಕೆ.....	

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AFFIRMATIVE MOOD.

PRESENT TENSE.

SINGULAR.

1 ಕರೆಯಲ್ಪಡುತ್ತೇನೆ....ಕರೆಯಲ್ಪಟ್ಟೆನ್.....*I am called.*

2 ಕರೆಯಲ್ಪಡುತ್ತೀ or ಕರೆಯಲ್ಪಡುತ್ತಿ ಕರೆಯಲ್ಪಟ್ಟೆಯ್ *thou art called.*

3
ಕರೆಯಲ್ಪಡುತ್ತಾನೆ.....ಕರೆಯಲ್ಪಟ್ಟಂ.....
ಕರೆಯಲ್ಪಡುತ್ತಾಳೆ.....ಕರೆಯಲ್ಪಟ್ಟಳ್.....
ಕರೆಯಲ್ಪಡುತ್ತದೆ.....ಕರೆಯಲ್ಪಟ್ಟಪದು.....
he, she, or it, is called.

PLURAL.

1 ಕರೆಯಲ್ಪಡುತ್ತೇವೆ.....ಕರೆಯಲ್ಪಟ್ಟೆವು.....*we are called.*

2 ಕರೆಯಲ್ಪಡುತ್ತೀರಿ.....ಕರೆಯಲ್ಪಟ್ಟಿರ್.....*ye are called.*

3
ಕರೆಯಲ್ಪಡುತ್ತಾರೆ.....ಕರೆಯಲ್ಪಟ್ಟರ್.....*they (m. and f.) are called.*
ಕರೆಯಲ್ಪಡುತ್ತವೆ.....ಕರೆಯಲ್ಪಟ್ಟವು.....*they (n.) are called.*

PAST TENSE.

SINGULAR.

1 ಕರೆಯಲ್ಪಟ್ಟೆನು.....ಕರೆಯಲ್ಪಟ್ಟೆನ್.....*I was called.*

2 ಕರೆಯಲ್ಪಟ್ಟೆ or ಕರೆಯಲ್ಪಟ್ಟೀ ಕರೆಯಲ್ಪಟ್ಟೆಯ್.....*thou wast called.*

3
ಕರೆಯಲ್ಪಟ್ಟನು.....ಕರೆಯಲ್ಪಟ್ಟಂ.....
ಕರೆಯಲ್ಪಟ್ಟಳು.....ಕರೆಯಲ್ಪಟ್ಟಳ್.....
ಕರೆಯಲ್ಪಟ್ಟಿತು.....ಕರೆಯಲ್ಪಟ್ಟದು.....
he, she, or it, was called.

PLURAL.

1 ಕರೆಯಲ್ಪಟ್ಟೆವು.....ಕರೆಯಲ್ಪಟ್ಟೆವು.....*we were called.*

2 ಕರೆಯಲ್ಪಟ್ಟಿರಿ.....ಕರೆಯಲ್ಪಟ್ಟಿರ್.....*ye were called.*

3
ಕರೆಯಲ್ಪಟ್ಟವು.....ಕರೆಯಲ್ಪಟ್ಟರ್.....*they (m. and f.) were called.*
ಕರೆಯಲ್ಪಟ್ಟವು.....ಕರೆಯಲ್ಪಟ್ಟವು.....*they (n.) were called.*

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FUTURE TENSE.

SINGULAR.

1 ಕರೆಯಲ್ಪಡುವೆನು...ಕರೆಯಲ್ಪಡುವೆನ್ ....*I shall be called.*

2 ಕರೆಯಲ್ಪಡುವಿ or ಕರೆಯಲ್ಪಡುವೆ. ಕರೆಯಲ್ಪಡುವಯ್ *thou wilt be called.*

3 ಕರೆಯಲ್ಪಡುವನು....ಕರೆಯಲ್ಪಡುವಂ....
ಕರೆಯಲ್ಪಡುವಳ್....ಕರೆಯಲ್ಪಡುವಳ್...
ಕರೆಯಲ್ಪಡುವದು..ಕರೆಯಲ್ಪಡುವುದು } *he, she, or it, will be called.*

PLURAL.

1 ಕರೆಯಲ್ಪಡುವಿವು....ಕರೆಯಲ್ಪಡುವಿವು....*we shall be called.*

2 ಕರೆಯಲ್ಪಡುವಿರಿ.....ಕರೆಯಲ್ಪಡುವಿರ್.....*ye shall be called.*

3 ಕರೆಯಲ್ಪಡುವರು....ಕರೆಯಲ್ಪಡುವರ್....*they (m. and f.) will be called.*
ಕರೆಯಲ್ಪಡುವವು...ಕರೆಯಲ್ಪಡುವುವು....*they (n.) will be called.*

SECOND FORM OF THE FUTURE

IN THE MODERN DIALECT.

SINGULAR.

1 ಕರೆಯಲ್ಪಟ್ಟ್ಯೆನು .....*I shall be called.*

2 ಕರೆಯಲ್ಪಟ್ಟ್ಯೆಯೆ.....*thou wilt be called.*

3 ಕರೆಯಲ್ಪಟ್ಟಾನು.....
ಕರೆಯಲ್ಪಟ್ಟಾಳ.....
ಕರೆಯಲ್ಪಟ್ಟ್ಯದು..... } *he, she, or it, will be called.*

PLURAL.

1 ಕರೆಯಲ್ಪಟ್ಟ್ಯೆವು.....*we shall be called.*

2 ಕರೆಯಲ್ಪಟ್ಟ್ಯೆರಿ.....*ye will be called.*

3 ಕರೆಯಲ್ಪಟ್ಟಾರು.....*they (m. and f.) will be called.*
ಕರೆಯಲ್ಪಟ್ಟಾವು.....*they (n.) will be called.*

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IMPERATIVE MOOD.

SINGULAR.

1 ನಾನು {ಕಶೆಯಲ್ಪಡಲಿ / ಕಶೆಯಲ್ಪಡುವೆ} ಕಶೆಯಲ್ಪಡುವೆಂ....*let me be called.*

2 ಕಶೆಯಲ್ಪಡು..ಕಶೆಯಲ್ಪಡುor ಕಶೆಯಲ್ಪಡ..*be thou called.*

3 {ಅವನು / ಅವಳು / ಅದು} {ಕಶೆಯಲ್ಪಡಲಿ.... / or / ಕಶೆಯಲ್ಪಡುವದು} {ಕಶೆಯಲ್ಪಡುಗೆ or ಕಶೆಯಲ್ಪಡುವುದು} *let him, her, or it, be called.*

PLURAL.

1 ನಾವು {ಕಶೆಯಲ್ಪಡಲಿ... / ಕಶೆಯಲ್ಪಡುವ} ಕಶೆಯಲ್ಪಡುವಂ...*let us be called.*

2 ಕಶೆಯಲ್ಪಡಿor ಕಶೆಯಲ್ಪಡಿರಿ.ಕಶೆಯಲ್ಪಡಿಂor ಕಶೆಯಲ್ಪಡುವುದು..*be ye called.*

3 {ಅವರು / ಅವು...} ಕಶೆಯಲ್ಪಡಲಿ..... {ಕಶೆಯಲ್ಪಡುಗೆ *let them (m. and f.) be called.* / ಕಶೆಯಲ್ಪಡುವದು or ಕಶೆಯಲ್ಪಡುವುದು *let them (n.) be called.*}

NEGATIVE MOOD.

AORIST.

SINGULAR.

1 ಕಶೆಯಲ್ಪಡೆನು..ಕಶೆಯಲ್ಪಡೆನ್...*I am not, was not, or shall not be, called.*

2 ಕಶೆಯಲ್ಪಡೆ.....ಕಶೆಯಲ್ಪಡಯ್ *thou art not, wast not, or wilt not be, called.*

3 {ಕಶೆಯಲ್ಪಡನು.ಕಶೆಯಲ್ಪಡಂ...*he is not, was not, or will not be, called.* / ಕಶೆಯಲ್ಪಡಳು.ಕಶೆಯಲ್ಪಡಳ್..*she is not, was not, or will not be, called.* / ಕಶೆಯಲ್ಪಡದು.ಕಶೆಯಲ್ಪಡದು.*it is not, was not, or will not be, called.*}

PLURAL.

1 ಕಶೆಯಲ್ಪಡವು..ಕಶೆಯಲ್ಪಡವು..*we are not, were not, or shall not be, called.*

2 ಕಶೆಯಲ್ಪಡರಿ...ಕಶೆಯಲ್ಪಡರ್...*ye are not, were not, or will not be, called.*

3 {ಕಶೆಯಲ್ಪಡರು ಕಶೆಯಲ್ಪಡರ್..*they (m. and f.) are not, were not, or will not be, called.* / ಕಶೆಯಲ್ಪಡವು.ಕಶೆಯಲ್ಪಡವು..*they (n.) are not, were not, or will not be, called.*}

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GERUNDS.

AFFIRMATIVE.

*Present..*ಕರೆಯಲ್ಪಡುತ್ತಾ or ಕರೆಯಲ್ಪಡುತ್ತ ಕರೆಯಲ್ಪಡುತ್ತ or ಕರೆಯಲ್ಪಡುತ....*being called.*

*Past.....*ಕರೆಯಲ್ಪಟ್ಟು.....ಕರೆಯಲ್ಪಟ್ಟು.....*having been called.*

NEGATIVE.

*Aorist....*ಕರೆಯಲ್ಪಡದೆ.....ಕರೆಯಲ್ಪಡದೆ.....*not having been called.*

PARTICIPLES.

AFFIRMATIVE.

*Present..*ಕರೆಯಲ್ಪಡುತ್ತಿರುವ.....*that is called.*

*Past.....*ಕರೆಯಲ್ಪಟ್ಟ.....ಕರೆಯಲ್ಪಟ್ಟ.....*that was called.*

*Future.....*ಕರೆಯಲ್ಪಡುವ.....ಕರೆಯಲ್ಪಡುವ.....*that will be called.*

NEGATIVE.

*Aorist ....*ಕರೆಯಲ್ಪಡದ..ಕರೆಯಲ್ಪಡದ..*that is not, was not, or will not be, called.*

OF ROOTS DERIVED FROM FOREIGN LANGUAGES.

In the foregoing parts of this chapter, the treatment of roots of pure Carnáṭaca origin has been explained. Very many words, however, have in addition been introduced from the Sanscrit, and some from the Hindoostanee language, which, after undergoing certain changes, become also roots; and are then inflected according to the rules that have been laid down for verbs of the first conjugation.

CLASS THE FIRST.

All Sanscrit verbal nouns of the class termed ಉಡಂತೆ, with the exception of ಚಯನ *the act of picking up,* ಕೃಷ್ಣ *the act of cutting,* ಶ್ರವಣ *the act of hearing,* ರವಣ *the act of sounding,* ನಯನ *the act of conveying,* ಸ್ತವನ *the act of praising,* and ಕಮನ *the act of withering,* may be converted into roots by cutting off the final syllable, and adding the affix ಇಸು; as ಪಾಲಿಸು *protect,* ಅನುಕರಿಸು *imitate,* &c.

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Twenty-five nouns of this class, viz. ನಮನ *the act of prostrating,* ಕ್ರಮಣ *the act of wandering,* ರಮಣ *the act of enjoying,* ಕ್ರಮಣ *the act of stepping,* ಗಮನ *the act of going,* ಸಂಕ್ರಮಣ *the act of joining,* ಉಪಕ್ರಮಣ *the act of beginning,* ಉತ್ಕ್ರಮಣ *the act of departing,* ವರಣ *the act of choosing,* ಧರಣ *the act of putting on,* ಹರಣ *the act of depriving,* ಭರಣ *the act of bearing,* ಸ್ಮರಣ *the act of recollecting,* ತ್ವರಣ *the act of hastening,* ಜ್ವರಣ *the act of grieving,* ಚರಣ *the act of moving about,* ಜನನ *the act of being born,* ಮವನ *the act of binding,* ಕಥನ *the act of relating,* ಕದನ *the act of fighting,* ಮಥನ *the act of churning,* ಗ್ರಥನ *the act of stringing pearls, &c.* ತಾರಣ *the act of crossing,* ಪೂರಣ *the act of filling up,* and ಜರಣ *the act of digesting,* take, optionally, the affixes ಿಸು or ಿಯಿಸು; as ನಮಿಸು or ನಮಯಿಸು *prostrate.*

And the following six nouns, viz. ಆಹ್ವಾನ *the act of calling,* ವ್ಯಾಖ್ಯಾನ and ಟಿಪ್ಪಣ *the act of writing a commentary,* ಮನನ *the act of contemplating,* ಸೀವನ *the act of sewing,* and ಗುಂಫನ *the act of stringing pearls, &c.* become roots, by the addition of ಿಸು, without suffering the loss of their final syllable.

The Hindoostanee verbal nouns ಫರ್ಮಾನಾ *the act of commanding,* ಲೂಟಾನಾ *the act of plundering,* ಜಲಾನಾ *the act of burning,* ಫಿರಾನಾ *the act of turning,* ಬದಲಾನಾ *the act of changing,* and many others, belong also to this class; and are converted into roots by cutting off the final syllable, and adding the affix ಿಸು.

CLASS THE SECOND.

Thirty-five Sanscrit verbal nouns, of the class termed ಷಬಂತ, viz. ಭೋಗ *the act of enjoying,* ಭಾವ *the act of imagining,* ಕಾಮ *the act of loving,* ಪಾನ *the act of exceeding,* ರಂಗ *the act of colouring,* ಭಾಮ *the act of eating,* ಲಾವ

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the act of cutting, స్వాద *the act of tasting,* కాధ *the act of making a poem,* నాద, నినాద, ఉూరారావ and సంరావ *the act of sounding,* వేగ and సంవేగ *the act of hastening,* నియోగ and నియామ *the act of ordering,* వియోగ *the act of separating,* సంయోగ *the act of joining,* యోగ *the act of contemplating,* ఉద్వేగ *the act of fearing,* విశ్వాస *the act of believing,* ఉూలాప and సల్లాప *the act of speaking,* రాగ and అభిలాష *the act of desiring,* ఉపచ్చయ *the act of increasing,* ప్రసార and విశాల *the act of spreading,* వివేక *the act of adjusting,* ఉదార *the act of giving,* ఉద్వార and వివారు *the act of marrying,* and సంభార and సన్నాహ *the act of preparing,* may be converted into Carnáṭaca roots by the addition of ిసు ; as భోగిసు *enjoy,* భావిసు *imagine.* Thirteen Sanscrit verbal nouns of the class termed క్రినంతె, viz. స్తుతి and నుతి *the act of praising,* యతి *the act of stopping,* నతి *the act of bending,* సిద్ధి *the act of effecting,* వృద్ధి *the act of improving,* తుష్టి *the act of being glad,* పుష్టి *the act of becoming fat,* కృష్టి *the act of ploughing,* స్థితి *the act of being,* లబ్ధి *the act of gaining,* రూఢి *the act of establishing,* and సమ్మతి *the act of consenting ;* four verbal nouns of the class termed అంతె, viz. ఉపచయ *the act of increasing,* విశద *the act of explaining,* జయ *the act of conquering,* and క్షయ *the act of decreasing ;* two of the class termed అంతె, viz. సంగర *the act of fighting,* and డర *the act of frightening ;* two of the class termed ాంతె, viz. సాచార *the act of conceiving,* and సంచార *the act of walking ;* and two of the class termed అంతె, viz. టీకా *the act of writing a commentary,* and భేద *the act of breaking ;* may, in like manner, be converted into roots by the addition of ిసు ; as స్తుతిసు *praise,* ఉపచయసు *increase,* &c.

The Sanscrit nouns సమీప *vicinity,* మూఢ *an obstinate person,* భూషణ *an ornament,* శుష్క *a dry thing,* and సమర్థ *competency,* also belong to

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this class, and are converted into roots in a similar manner; as సమీపించు *approach*.

The roots of foreign origin which have been mentioned in this section, have also a causal meaning; but do not admit of that change which has already been spoken of in the section treating of causal verbs; as పఠించు *read*, or *cause to read*.



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CHAPTER FOURTH.

Of INDECLINABLE WORDS and PARTICLES.

The indeclinable words in Carnáṭaca are of four sorts, namely, postpositions, adverbs, conjunctions, and interjections. There are also some particles denoting doubt, question, and affirmation; and two that serve as conjunctions. In the following lists, it is believed, that all those in most frequent use will be found.

POSTPOSITIONS.

Modern form.	Ancient form.	
సంగడ or సంగాతె	ఒందిగె	*with.*
ఒడనె	ఒడనె	
కూడ	కూడి	
ఓస్కర	ఓసుగం	*for.*
ఓసర		
బగ్గె		*on account of.*
నిమిత్తవు or నిమిత్తవాగి		
లెసుక		
గ్గం తెలూ or అంతెలూ	గ్గం	*than.*
గ్గంతె or అంతె		
తనక	అనక	*till, until, or as far as.*
వరిగె	వరిగం	
మట్టిగె		
పర్యంత్ర or పర్యంతర		

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ಸುತ್ತ ..... } about.
ಸುತ್ತಲು .....ಸುತ್ತಂ ..... }
ಸುತ್ತು .....

ಬಳಿಕ ..... } ಬರಿಕಂ or ಬರಿಕೆ .....after.
ತರುವಾಯ ..... }

ಹಾರದು or ಹಾತ್ರ್ಯ ..... } without.
ಹಾತ್ರ್ಯಾಗಿ ..... }

ಮುಂಚೆ or ಮುಂಚಿತವಾಗಿ .....before.

ಬಳಿಯ .....near.

ADVERBS.

ತಿರಿಗೆ or ತಿರುಗ .....ಮತ್ತೆ .....again.

ಬರಿದೆ .....ಬರಿದೆ .....in vain.

ಹಾಂಗೆ or ಹಾಗೆ .....ಅಂತೆ .....in that manner.

ಮ್ಯಾಂಗೆ or ಮ್ಯಾಗೆ .....ಗ್ಯಂತೆ .....in this manner.

ಹ್ಯಾಂಗೆ or ಹ್ಯಾಗೆ .....ಎಂತೆ ..... in what manner.

ಆಗ or ಆಗಲು .....ಆಗಳ್ .....then.

ಆಗಿನಿಂದ .....ಆಗಳಿಂ .....thence.

ಆಗ್ಗೆ .....ಆಗಳಿಂಗೆ .....for that time.

ಈಗ or ಈಗಲು .....ಈಗಳ್ .....now.

ಈಗಿನಿಂದ .....ಈಗಳಿಂ .....hence.

ಈಗ್ಗೆ .....ಈಗಳಿಂಗೆ .....for the present time.

ಯಾವಾಗ or ಯಾವಾಗಲು .....when.

ಯಾವಾಗಿನಿಂದ .....whence.

ಯಾವಾಗ್ಗೆ .....for which time.

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ನಿನ್ನೆ ..... ನಿನ್ನೆ ..... yesterday.

ನಿನ್ನೆಯಿಂದ ..... ನಿನ್ನೆಯಿಂ ..... since yesterday.

ನಿನ್ನೆಗೆ ..... ನಿನ್ನಿಂಗೆ ..... for yesterday.

ನಿನ್ನಿನ ..... ನಿನ್ನಿನ ..... of yesterday.

ಮೊನ್ನೆ ..... ಮೊನ್ನೆ ..... the day before yesterday.

ಮೊನ್ನೆಯಿಂದ ..... ಮೊನ್ನೆಯಿಂ ..... since the day before yesterday.

ಮೊನ್ನೆಗೆ ..... ಮೊನ್ನಿಂಗೆ ..... for the day before yesterday.

ಮೊನ್ನಿನ ..... ಮೊನ್ನಿನ ..... of the day before yesterday.

ನಾಳೆ ..... ನಾಳೆ ..... to-morrow.

ನಾಳೆಯಿಂದ ..... ನಾಳಿಂ ..... since to-morrow

ನಾಳೆಗೆ ..... ನಾಳಿಂಗೆ ..... for to-morrow.

ನಾಳಿನ ..... ನಾಳಿನ ..... of to-morrow.

ನಾಳಿದ್ದು ..... ನಾಡಿದು ..... the day after to-morrow.

ನಾಳಿದ್ದರಿಂದ ..... ನಾಡಿದ್ದರಿಂ ..... from the day after to-morrow.

ನಾಳಿದ್ದಕ್ಕೆ ..... ನಾಡಿದಿಂಗೆ ..... for the day after to-morrow.

ನಾಳಿದ್ದರ ..... ನಾಡಿದ್ದರ ..... of the day after to-morrow.

ಈ ಜಾರಿ ..... ಈವತ್ತು ..... in the present year.

ಹೋದಜಾರಿ ..... ಮೊನೆಯದು ..... in the last year.

ಬೆಳಿಗ್ಗೆ .....
ಹಾಗಾಗೆ ..... } ಪಾಳ್ತಡೆ ..... morning.
ಮುಂಜಾನೆ .....

ಬಯಗೆ ..... evening.

ಕುಸು ..... a little.

ಬಹಳ or ಹೇರಳ ..... } ಮಿಗೆ ..... much.
ವಿಸ್ತಳ .....

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ಮತ್ತಿನ.....ಮತ್ತಿನ.....*other.*

ಅಂತೆ.....ಅಂತೆ.....
ಓಪಾದಿಯಲಿ.....ಓಲ್ or ಚ್ಯಾಲ್..... } *like.*

ಅಂತು or ಇಂತು.....ಅಂತು or ಇಂತು.....*thus.*

ಅಲ್ಲವೆ.....ಅಲ್ಲೆ.....*is it not?*

ವಿಂಗಡವಿಂಗಡ.....ಇಂಗಡಿಂಗಡ.....
ಚೊಕ್ಕ ಚೊಕ್ಕ.....ಚೊಕ್ಕ ಚೊಕ್ಕ..... } *distinctly.*

ಸುಮ್ಮನೆ or ಸುಮ್ಮಕೆ ... ಸುಮ್ಮನೆ or ಸುಮ್ಮಕೆ.....*only; quietly.*

ನಿಟ್ಟನೆ or ನಿಟ್ಟಕೆ.....ನಿಟ್ಟನೆ or ನಿಟ್ಟಕೆ.....
ಬಯ್ಕನೆ.....ಬಯ್ಕನೆ..... } *straightly.*

ಬಿಂಮನೆ or ಬಿಂಮಕೆ.....ಬಿಂಮನೆ.....*strongly.*

ತೆಪ್ಪನೆ or ತೆಪ್ಪಕೆ.....*freely.*

ಉಸೆಕನೆ.....ಉಸೆಕನೆ.....*silently.*

ಛಾಂಕನೆ.....ಛಾಂಕನೆ.....
ಬಕ್ಕನೆ.....ಬಡುಪುಡನೆ.....
ಛಾರನೆ.....ಛಾರನೆ..... } *quickly.*
ಛಗ್ಗನೆ.....
ಚೊಗನೆ or ಚೊಕ.....

ಒಮ್ಮಕೆ or ಒಟ್ಟಿಗೆ.....*at once.*

ಕಿಂಪನೆ or ಕಿಚ್ಚನೆ.....ಕಿಚ್ಚನೆ.....*redly.*

ಕಪ್ಪನೆ.....ಕಪ್ಪನೆ.....*blackly.*

ಶೃಂಯ್ಯನೆ.....*sweetly.*

ಕೃಂಯ್ಯನೆ.....*bitterly.*

ಬೆಳ್ಳನೆ.....ಬೆಳ್ಳನೆ.....*whitely.*
ಳ ಳ

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ಮೆಲ್ಲನೆ or ಮೆಲ್ಲಗೆ.....ಮೆಲ್ಲನೆ or ಮೆಲ್ಲಗೆ.....*softly.*

ತಣ್ಣಾನೆ or ತಣ್ಣಾಗೆ.....ತಣ್ಣಾಗೆ.....*coldly.*

ನುಣ್ಣಾನೆ or ನುಣ್ಣಾಗೆ.....ನುಣ್ಣಾಗೆ.....*smoothly.*

ಚೆಚ್ಚಗೆ or ಚೆಚ್ಚನೆ.....ಚೆಚ್ಚನೆ.....*hotly.*

A great number of adverbs are also formed by adding ಆಗಿ, the past gerund of the root ಆಗು, signifying *become,* to nouns in the nominative case; as ಸಂತೋಷವಾಗಿ *gladly,* ಮೌನವಾಗಿ *silently,* ದುಃಖವಾಗಿ *sorrowfully,* ದೃಢವಾಗಿ *strongly,* ಮಧುರವಾಗಿ *sweetly,* ಕತ್ತಲೆಯಾಗಿ *darkly,* ಅಂದವಾಗಿ *beautifully,* ಉಪ್ಪಾಗಿ *saltly,* ಕಪ್ಪಾಗಿ *blackly,* ಹೊಸತಾಗಿ *newly,* &c.

CONJUNCTIONS.

ಆದರು.....*or, any, even, at least.*

ಆದರೆ.....*but.*

ಆಗಲಿ.....ಆಗಲಿ.....*or.*

ಆದಾಗ್ಯೂ.....ಆದಾಗ್ಯೂ.....*but, however.*

ಮತ್ತು or ಮತ್ತೆ.....ಮತ್ತೂ.....*and, more, else.*

ಸಹ.....*with, even, also.*

ಇನ್ನೂ.....*more, yet, still.*

ಆದ್ದರಿಂದ.....*because, therefore.*

INTERJECTIONS.

ಅಯ್ಯಯ್ಯೊ.....ಅಯ್ಯಯ್ಯೊ.....
ಅಕಟ.....ಅಕಟ.....
ಅಮ್ಮಾ.....ಅಮ್ಮಾ..... } expressive of *sorrow* and *pain.*

ಅಃ.....ಅಃ.....
ಆಃ.....ಆಃ..... } expressive of *pleasure, admiration, jest,* or *reproach.*

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ಛೀಃ or ಶ್ಯೆ.....ಛೀಃ or ಶ್ಯೆ.....expressive of *disgust.*

ಓ.....
ಎಲೆ.....
ಎಲ್ಯೋ.....
ಅಣಿ.....
ಎಲೆಸಿ.....
ಎಲ್ಲೈ.....
ಎಲಾ.....
ಎಲಾಸ್ಯ.....
} *O! Oh!*

PARTICLES.

ಏ.....ಎ or ಏ.....
ಓ.....ಒ or ಓ.....
ಅಂ.....
} are particles denoting *doubt* or *question.*

ಏ.....ಏ.....is an emphatic particle denoting *affirmation.*

ಉ.....ಅಂ or ಉಂ.....signifies *and, also,* or *even.*

ಶಿ.....is a particle denoting *if.*

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CHAPTER FIFTH.

Of DERIVATIVE WORDS.

In addition to the derivative words which have already been noticed in the chapters upon verbs and indeclinable words, there are two other sorts, which are of very frequent occurrence in the Carnáṭaca language; the first being nouns derived from nouns and pronouns, and the second nouns derived from the roots of verbs.

Masculine Derivatives.

The affix ವಂತ is added to nouns, to denote a person in possession of any thing or quality; as ಧನವಂತನು *a possessor of riches*, ರೂಪವಂತನು *a possessor of beauty.*

The affix ಆಳಿ is added to nouns, to denote the habits or manners of a person; as ಜೂದಾಳಿ *a gamester*, ಮಾತಾಳಿ *a talkative person*, ನಿಸ್ಸಾಳಿ *a bashful person.*

The affix ಗ is added to nouns, to denominate a person by his trade, work, habit, performance, study, office, or birth; as ತೆಂಬುಲಿಗನು *a betel seller*, ಕಾಯಿಗನು *a vegetable vender*, ಮದ್ದಳಿಗನು *a drummer*, ಕ್ಷಾರಿಗನು *an oil man*, ಕುಸಿಗನು *a liar*, ಆಟಿಮಟ್ಟಿಗನು *a deceiver*, ಉಪವಾಸಿಗನು *a faster*, ವ್ರತಿಗನು *a performer of a vow*, ಜ್ಯೋಯಿಸಿಗನು *an astrologer*, ಸಿದ್ಧಾಂತಿಗನು *an astronomer*, ಶಾಸ್ತ್ರಿಗನು *a learned man*, ವ್ಯಾಕರಣಿಗನು *a grammarian*, ಲೆಕ್ಕಿಗನು *an accountant*, ಭಂಡಾರಿಗನು *a treasurer*, ಪೌರಿಗನು *a citizen.*

The affix ಕಾರ is added to nouns, to denote a person by his trade or profes-

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sion; as ಮಾಲೆಗಾರನು *a garland maker,* ಕಂಚುಗಾರನು *a brazier,* ಬಳೆಗಾರನು *a bangle maker,* ಮಣಿಗಾರನು *a bead maker,* ಒರೆಗಾರನು *a scabbard maker.*

The affix ರ or ಆರ is added to the nouns ಕುಂಬ and ಕಮ್ಮ, to denote the maker of them; as ಕುಂಬರನು or ಕುಂಬಾರನು *a pot-maker,* ಕಮ್ಮರನು or ಕಮ್ಮಾರನು *an iron smith.*

The affix ಸುಳಿ is added to nouns, to denote the taker of a thing; as ಲಂಚ ಸುಳಿಯು *a taker of bribes,* ಸಾಲಸುಳಿಯು *a debtor,* ಊಟಸುಳಿಯು *a player.*

The affix ವಗೆಕ or ಕ is added to nouns, to denote a person by his habits; as ಲಂಚವಗೆಕನು or ಲಂಚಕನು *a person who is in the habit of receiving bribes,* ಮಾತುವಗೆಕನು or ಮಾತುಕನು *a person who talks constantly.*

The affix ವಡಿಕ is added to nouns, to denote a person by profession; as ಹೂವಡಿಕನು *a flower man,* ಮಾಲೆವಡಿಕನು *a garland maker.*

The affix ಅಣ is added to pronouns of locality, to denote a person being the native of a certain place; as ಮೂಡಣನು *a native of the eastward,* ತೆಂಕಣನು *a native of the southward.*

The affix ಇಚ is added to nouns, to denote a person by his birth; as ಅಬ್ಜಚನು *one born in a flower,* viz. *Bramha.*

The affix ದ or ಅಣ is added to local pronouns, terminating in ಇ, to denote a person to be a native of a certain place; as ಅಲ್ಲಿದನು or ಅಲ್ಲಿಯಣನು *a native of that place,* ಇಲ್ಲಿದನು or ಇಲ್ಲಿಯಣನು *a native of this place.*

The affix ಗಾರ or ಕಾರ is added to nouns, to denote a person by his habits; as ಹಾಸ್ಯಗಾರನು or ಹಾಸ್ಯಕಾರನು *a jester,* ನಗೆಗಾರನು or ನಗೆಕಾರನು *a person who always laughs,* ಮೋಸಗಾರನು or ಮೋಸಕಾರನು *a deceiver.*

The affix ಆಯ್ತ is added to a noun, to denote a person who is wholly given up to a thing; as ಸೂಳಾಯ್ತ *a whoremonger.*

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The affix ವಳ್ is added to a noun, to denote a person by his occupation; as ವಣಿವಳ್ಳು *a washerman.*

Feminine Derivatives.

Nouns denoting persons by their sect, and terminating in the vowel ಅ, are rendered feminine by the addition of the affix ಗಿತಿ; as ಬ್ರಾಹ್ಮಣಗಿತಿ *a female bramin,* ಅರಸಿತಿ *a queen or female of the rajah cast.*

Derivative nouns formed by the addition of the affixes ವಡಿಕ or ಗಿಕ, are rendered feminine by adding the affix ಗಿತಿ; as ಹೂವಡಿಗಿತಿಯು *a flower woman,* ಹುಸಿಗಿತಿ *a female liar.*

Derivative words formed by the addition of the affix ಕ, are rendered feminine by adding the affix ಗ or ಗಿತಿ; as ಮಾಲುಗ or ಮಾಲುಗಿತಿ *a talkative female.*

Derivative nouns terminating in the affixes ವಂತಿ, ಆಯ್ತ, ವಗೆಕ or ಗಿಚ, are rendered feminine by the addition of the affix ಗ or ಎ; as ರೂಪವಂತಿ or ರೂಪವಂತೆ *a beautiful female,* ಲಂಚವಗೊಗ or ಲಂಚವಗೊಗೆ *a female who receives bribes,* ಸೂಳಾಯ್ತಯು or ಸೂಳಾಯ್ತೆಯು *a procuress,* ಅಲಿಚೆಯು or ಅಲಿಚೆಯು *the goddess of learning.*

Derivative nouns terminating in the affixes ರ or ಆರ and ಕಾರ or ಗಾರ are rendered feminine, either by adding the affix ಗಿತಿ, or by cutting off the final syllable, and adding the affix ತಿ; as ಕುಂಬರಿತಿ, ಕುಂಬ ತಿ, ಕುಂಬಾರಿತಿ or ಕುಂಬಾತಿ *a female pot-maker,* ಮೋಸಕಾರಿತಿ, ಮೋಸಕ ತಿ, ಮೋಸಗಾರಿತಿ or ಮೋಸಗಾತಿ *a female deceiver.*

Derivative nouns terminating in the affix ವಳ್, are rendered feminine by cutting off the final vowel, and adding the affix ತಿ; as ಮಡಿವಳ್ತಿಯು *a washer-woman.*

Derivative nouns terminating in the affix ಅಣ or ಡ, are rendered feminine

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by the addition of the affix ಳು; as ತೆಂಕಣಾಳು *a female of the southward,* ಅಲ್ಲಿಯಳು *a female native of that place.*

Neuter Derivatives.

The affix ತನ is added to nouns, to denote the quality of a thing; as ಮನುಷ್ಯತನ *manhood,* ವೀರತನ or ಶೂರತನ *bravery,* ಕಡಿವತನ *chastity,* ಜಾಳಿತನ *whorishness.*

The affix ಗಿಕೆ is added to some nouns, to denote quality or office; as ಉನ್ನತಿಕೆಯು or ಪೆನ್ನತಿಕೆಯು *highness,* ಗುರುತಿಕೆಯು *priesthood,* ಉದ್ದತಿಕೆಯು *length.*

The affix ಪು is added to nouns of quality, after cutting off the final syllable, and also occasionally the vowel or syllable that precedes it; as ಬಿಳುಪು *whiteness,* ಕೆಂಪು *redness.*

Verbal Nouns.

The affix ಕುಳಿ is added to the roots of verbs, to denote a person who is constantly engaged in a certain action; as ಅಂಜುಕುಳಿ *a timid person,* or *one that is constantly fearing,* ಉಂಡುಕುಳಿ *a gunnester,* ಓದುಕುಳಿ *a reader.*

The affix ಗ is added to the root ಉಣ್ಣು, to denote the eater of a thing, and the consonant ಣ್ of the final syllable is also omitted; as ಅಮೃತವುಗ *an eater of ambrosial food,* ಎಲರುಗ *an eater of air,* or *a serpent.*

The affix ಗ is also added to the root ಕೊಲ್ಲು *kill,* to denote the killer of a thing, and the root is changed into ಗುಲಿ; as ಮೀನುಗುಲಿ *a fish killer,* ಆನೆಗುಲಿ *an elephant killer.*

The affix ಗಸ is added to the root ಕಡ್ಡಿಸು, to denote a cutter; and the penultimate consonant of the root is also omitted; as ಕಲ್ಲುಕುಟಿಗಸ *a stone cutter,* ಮರಕುಟಿಗಸ *a wood cutter,* or *carpenter.*

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Verbal nouns are formed by adding to the roots of all verbs the affixes ಉವ ದು, ವುದು, or ಓಗ; as ಕೂಗಿಯುವ ದು, ಕೂಗಿವು ದು, or ಕೂಗಿಯೋಗ *the act of dancing*, ಕಾಯುವದು, ಕಾವುದು, or ಕಾಯೋಗ *the act of protecting*, ಇಳಿಯುವ ದು, ಇಳಿವು ದು, or ಇಳಿಯೋಗ *the act of descending*, ನಾಡುವದು, ನಾಡುವು ದು, or ನಾಡೋಗ *the act of seeing*, ಬರೆಯುವದು, ಬರೆವುದು, or ಬರೆಯೋಗ *the act of writing*.

The roots ಮಣಿ *bend*, ಕೂಗಿ *dance*, ಬಿಗಿ *tie*, ಸುಗಿ *fear*, ನುಡಿ *say*, ಅಗಿ *chew*, ಮುಗಿ *contract*, ಅರಿ *cut*, ಇರಿ *stab*, ಮುರಿ *break*, ಬಡಿ *beat*, ಕಡಿ *cut*, ಪಿಡಿ *catch*, ಬೆಡಿ *burst*, ಹಾಡಿ *beat*, ಮೊರೆ *roar*, ಮೆರೆ *wander*, ಕೊಡಿ *make hollow*, ಒಗೆ *wash a cloth*, ನೆಗೆ *leap*, ಒರೆ *rub*, ಕೆಲೆ *abuse*, and ಅಲೆ *wander*, become nouns by the addition of ಕೆ; as ಮಣಿಕೆ *the act of bending*, ಕೂಗಿಕೆ *the act of dancing*, ಜಗಿಕೆ *the act of tying*.

Roots terminating in the syllables ಸು, ಲು, ರು or ಳು, and the roots ಆಳ್ *govern*, ವಾಳ್ *live*, ಉಳ್ *plough*, ಅಳ್ *cry*, ಬೀಳ್ *fall*, ಕೂಳ್ *be concealed under the ground*, ಏಳ್ *raise*, ತಾಳ್ *wear*, ಬೀಳ್ *throw into a holy fire*, ನಾಳ್ *precede*, ಕೊಳ್ *take*, and ಹಾಳ್ or ಕೀಳ್ *split*, become nouns by cutting off the final vowel, and adding the affix ಕೆ, or ಗೆ; as ಸೀನ್ದೆ or ಸೀನಿಕೆ *the act of sneezing*, ನೂಲ್ದೆ or ನೂಲಿಕೆ *the act of spinning*, ತೊಳ್ದೆ or ತೊಳರಿಕೆ *the act of thinking*, ಮಾಣ್ದೆ or ಮಾಣಿಕೆ *the act of deterring*, ಆಳ್ದೆ or ಆಳಿಕೆ *the act of governing*, &c.

The following are the exceptions to this rule.

ಈನು ...*produce young ones.*	ಈತ್ತು .....*the act of producing young ones.*
ತಿನ್ನು ...*eat.*	ತಿನಿಸು .....*the act of eating.*
ಹಾಗಲು *resemble.*	ಹಾಗಲಿಕೆ or ಹಾಗಲಿಗೆ *the act of resembling.*
ಸಾಲು ....*borrow.*	ಸಾಲು .....*the act of borrowing.*
ನಲು .....*form friendship.*	ನಲ್ದೆ .....*the act of forming friendship.*

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ಕೊಲ್ಲು ... *kill.*	ಕೊಲೆ.....*the act of killing.*
ಕೃಶಿಸು.....*become lean.*	ಕೃಶಿಕೆ.....*the act of becoming lean.*
ಮಾರು...*sell.*	ಮಾರಿಕೆ or ಮಾರಾಟ *the act of selling.*
ಹೊರು...*bear a burden.*	ಹೊರೆ or ಹೊರವಿಕೆ..*the act of bearing a burden.*
ತರು.....*bring.*	ತರುವಿಕೆ.....*the act of bringing.*
ಬರು.....*come.*	ಬರವು or ಬರುವಿಕೆ.....*the act of coming.*
ಇರು.....*be.*	ಇರವು or ಇರುವಿಕೆ....*the act of being.*
ಉಣ್ಣು.....*eat.*	ಊಟ or ಉಣ್ಣಿಕೆ .....*the act of eating.*

The roots ಅಗೆಯ್ *dig*, ತಗೆಯ್ *accuse*, ಹೊಗೆಯ್ *praise*, ಜಗೆಯ್ *move*, ವಗೆಯ್ *engage*, ಮಗೆಯ್ *return*, ಮಸುಳ್ *become pale*, ನುಸುಳ್ or ನುಸುಳ್ *enter*, ಬಗೆಯ್ *bark*, ಮುಸುಡ್ *contract*, ಸುರುಳ್ *roll up*, ಉರುಳ್ *tumble down*, ಹೊರಳ್ *roll down*, and ತಿಗಳ್ *follow*, become nouns by cutting off the final vowel, and adding ತೆ or ಗಿಕೆ; as ಅಗೆ or ಅಗೆಯಿಕೆ *the act of digging*, ಹೊಗೆ or ಹೊಗೆಯಿಕೆ *the act of praising.*

Roots terminating in ದು, become nouns by the addition of the affix ಗಿಕೆ; as ಮಾಡಿಕೆ *the act of doing*, ಪಿವಡಿಕೆ *the act of pinching.*

EXCEPTIONS.

ನೆಡು.....*plant.*	ನೆಡುಗೆ or ನೆಡಿಕೆ.....*the act of planting.*
ಉಡು ....*dress.*	ಉಡುಗೆ or ಉಡಿಕೆ .....*the act of dressing.*
ತೊಡು ..*wear.*	ತೊಡುಗೆ or ತೊಡಿಕೆ ..*the act of wearing.*
ಅಡು ....*cook.*	ಅಡುಗೆ or ಅಡಿಕೆ ..... *the act of cooking.*
ಬೇಡು ....*beg.*	ಬೇಡಿಕೆ .....*the act of begging.*
ಮೂಡು..*shut.*	ಮೂಡಿಕೆ ....*the act of shutting.*
ಆಡು...*play.*	ಆಡಿಕೆ or ಆಟ..*the act of playing.*
ನೋಡು..*look.*	ನೋಡಿಕೆ or ನೋಟ..*the act of looking.*
ಓಡು.....*run.*	ಓಡಿಕೆ or ಓಟ .....*the act of running.*

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ಕಾಡು....*trouble.*	ಕಾಡಿಕೆ or ಕಾಟ.....*the act of troubling.*
ಕೂಡು ..*join.*	ಕೂಡಿಕೆ or ಕೂಟ ....*the act of joining.*
ಕೆಡು ....*spoil.*	ಕೇಡು.....*the act of spoiling.*
ಕೊಡು....*give.*	ಕೊಡುವಿಕೆ.....*the act of giving.*
ಹರಡು..*spread.*	ಹರಡು or ಹರಡಿಕೆ ..*the act of spreading.*
ಕದಡು....*mix.*	ಕದಡು or ಕದಡಿಕೆ....*the act of mixing.*
ಮುದುಡು..*wrinkle.*	ಮುದುಡು or ಮುದಡಿಕೆ..*the act of wrinkling.*
ಅವಡು ..*chew.*	ಅವಡು or ಅವಡಿಕೆ..*the act of chewing.*

The roots ಹಸಿ *become hungry,* ಸಾ *die,* ನೋ *pain,* ಕೀ *become pus,* ಅೞಿ *rot,* ಸುೞಿ *whirl,* ಮೇ *graze,* ಪೞಿ *accuse,* ಅರಿ *know,* and ಎೞಿ *draw,* become nouns by the addition of the affix ವು; as ಹಸಿವು *the act of becoming hungry;* ಸಾವು *the act of dying.*

The roots ಕೞು *steal,* ನಿಱಿ *fill up,* ಮೆಱಿ *jest,* ತೆಱಿ *open,* ನೋೞು *go before,* ನೀೞಿ *draw,* and ಕಱೆ *milk,* become nouns by cutting off the final vowel, and adding the affix ಅವು; as ಕೞವು *the act of stealing,* ನಿಱವು *the act of filling up.*

The roots mentioned in the following list become nouns, as follows:

ಕೊಯ್ಯ್..*cut.*	ಕೊಯ್ತ.....*the act of cutting.*
ಒಯ್ಯ್....*convey.*	ಒಯ್ತ.....*the act of conveying.*
ಸುಯ್ಯ್. ..*sigh.*	ಸುಯ್ತ.....*the act of sighing.*
ಕಾಯು....*produce fruits.*	ಕಾಯ್ತ.....*the act of producing fruits.*
ಹಾಯ್ಯ್..*beat.*	ಹಾಯ್ಕುೞ.....*the act of beating.*
ಒಯ್ಯ್....*abuse.*	ಒಯ್ಕುೞ.....*the act of abusing.*
ನೇಯು...*weave.*	ನೇಗೆ.....*the act of weaving.*
ಗೇಯು ..*do.*	ಗೇಮೆ or ಗೇಯಿಕೆ .....*the act of doing.*
ಹಾಯು..*gore.*	ಹಾಯ್ತ or ಹಾಯಿಕೆ...*the act of goring.*

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ಆಯು.*pick up.*	ಆಯ್ದೆ or ಆಯಿಕೆ .*the act of picking up.*
ಆರಯು.*search.*	ಆರಯ್ದೆ or ಆರಯಿಕೆ.*the act of searching.*
ನಂಬು....*trust.*	ನಂಬಿಕೆ .....*the act of trusting.*
ಪಾದ್ದು*approach.*	ಪಾದ್ದಿಕೆ.... .....*the act of approaching.*
ಅದ್ದು...*dip.*	ಅದ್ದಿಕೆ .....*the act of dipping.*
ತಾಳ್ದು....*bear.*	ತಾಳ್ದಿಕೆ .....*the act of bearing.*
ತೆಮಳ್ದು....*gather.*	ತೆಮಳ್ದಿಕೆ .....*the act of gathering.*
ಮೆಚ್ಚು.....*approve.*	ಮೆಚ್ಚಿಕೆ .....*the act of approving.*
ಒಂದು....*join.*	ಒದಿಕೆ .....*the act of joining.*
ನಂದು.. } *become pale.* ಕಂದು.. }	ನದಿಕೆ ..... } *the act of becoming pale.* ಕಂದಿಕೆ..... }
ಅಂಜು ... *fear.*	ಅಂಜಿಕೆ .....*the act of fearing.*
ಪಾಂದು.*attain.*	ಪಾಂದಿಕೆ .....*the act of attaining.*
ಪಾಗು....*enter.*	ಪಾಗುಕೆ..... *the act of entering.*
ಮಿಗು.....*remain.*	ಮಿಗುಕೆ..... .....*the act of remaining.*
ನಡಿ ....*proceed.*	ನಡಿಕೆ or ನಡವಳಿಕೆ-*the act of proceeding.*
ಅಳೆ .....*measure.*	ಅಳೆಕೆ.....*the act of measuring.*
ಮೊದು..*beat.*	ಮೊದು or ಮೊದಿಕೆ..*the act of beating.*
ಓದು .....*read.*	ಓದು or ಓದಿಕೆ .....*the act of reading.*
ಓ.....*form friendship.*	ಓಪು .....*the act of forming friendship.*
ಪಾಳೆ....*shine.*	ಪಾಳಿಪು.....*the act of shining.*
ನೆನೆ .....*recollect.*	ನೆನೆಪು.....*the act of recollecting.*
ಕಾ .....*protect.*	ಕಾಪು.....*the act of protecting.*
ಮುನಿ ... ಕಿನಿ..... ಮುಳಿ.... } *become angry.*	ಮುನಿಸು .... ಕಿನಿಸು..... ಮುಳಿಸು..... } *the act of becoming angry.*

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ತಿಳಿ.....*know.* ತಿಳಿಕೆ or ತಿಳಿವಿಕೆ.....*the act of knowing.*

ಕಲಿ.....*learn.* ಕಲಿಕೆ or ಕಲಿವಿಕೆ.....*the act of learning.*

ಇಳಿ.....*descend.* ಇಳಿವಿಕೆ.....*the act of descending.*

ತುಳಿ.....*tread.* ತುಳಿವಿಕೆ.....*the act of treading.*

ತಿದ್ದು.....*correct.* ತಿದ್ದು or ತಿದ್ದುಪಡಿ.....*the act of correcting.*

ಬರೆ.....*write.* ಬರೆವಣಿಗೆ or ಬರೆವಿಕೆ *the act of writing.*

ಮಿಂ.....*bathe.* ಮಿಂದಾ or ಮಿಂದು.....*the act of bathing.*

ಕೇಳು.....*hear.* ಕೇಳ್ವೆ or ಕೇಳಿಕೆ.....*the act of hearing.*

ನಿಲು.....*stand.* ನಿಲುವೆ or ನಿಲುವಿಕೆ.....*the act of standing.*

ಹರಟೆ*prate.* ಹರಟೆ.....*the act of prating.*

ಗೆಲ್ಲು.....*win.* ಗೆಲುವು or ಗೆಲುವಿಕೆ.....*the act of winning.*

ಮರೆ.....*forget.* ಮರೆವೆ or ಮರವಿಕೆ.....*the act of forgetting.*

ಬಾ.....*swell.* ಬಾಸು or ಬಾದು.....*the act of swelling.*

ಈ.....*give.* ಈತ or ಈವು.....*the act of giving.*

ಬಳೆ.....*grow.* ಬಳೆವು or ಬಳೆವಿಕೆ.....*the act of growing.*

ಬೆಳೆ.....*grow (as a crop.)* ಬೆಳೆ or ಬೆಳೆಸು.....*the act of growing.*

ನಡೆ.....*walk.* ನಡೆನಡಿಗೆ or ನಡವಿಕೆ *the act of walking.*

ನಗು.....*laugh.* ನಗು or ನಗೆ.....*the act of laughing.*

ತಿರಿ.....*wander.* ತಿರಿವಿಕೆ or ತಿರಿತ.....*the act of wandering.*

ನಾಚು.....*become bashful.* ನಾಚಿಕೆ.....*the act of becoming bashful.*

ಉರಿ.....*smart.* ಉರಿ or ಉರಿತ.....*the act of smarting.*

ಪೀಡಿಸು.....*vex.* ಪೀಡಿಸಿಕೆ.....*the act of being vexed.*

ಸುಲಿ.....*rob.* ಸುಲಿವಿಕೆ.....*the act of robbing.*

ಒಪ್ಪು.....*consent.* ಒಪ್ಪಿತ.....*the act of consenting.*

ತಪ್ಪು.....*mistake.* ತಪ್ಪು or ತಪ್ಪಿತ.....*the act of mistaking.*

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Some roots become verbal nouns, without any change; as ಬದುಕು *live*, or *the act of living*; ಹಾಯ್ *jump*, or *the act of jumping*; ಕಟ್ಟು *tie*, or *the act of tying*.

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CHAPTER SIXTH.

Of WORDS borrowed from the SANSCRIT.

The Sanscrit words which are to be met with in the Carnáṭaca language, are of two sorts, as already mentioned in the chapter upon nouns; viz. ತತ್ಸಮವು and ತದ್ಭವವು. The first are words which are either pure, or of which the final vowel or consonant only has undergone a change; and the last, words that have been more or less corrupted.

Of TUTSAMA WORDS.

Rule 1st.

Sanscrit crude nouns terminating in ಅ, ಇ, or ಉ, are introduced into the Carnáṭaca language without any change; as ರಾಮ, ರಾಮನು *Rama*, ಭುವನ, ಭುವನವು *the world*, ಪತಿ, ಪತಿಯು *master*, ಮತಿ, ಮತಿಯು *sense*, ವಾರಿ, ವಾರಿಯು *water*, ಗುರು, ಗುರುವು *a priest*, ತನು, ತನುವು *the body*, ಮಧು, ಮಧುವು *honey*.

EXCEPTIONS.

The Sanscrit crude nouns ದರ್ಭ *a kind of holy grass*, ಅಕ್ಷತ *holy rice*, ಶಿಲಾ *a grinding stone*, ಫಲಕ *a plank*, ಕಾಕ *a crow*, ಘೂಕ *an owl*, ಪ್ರಹರಣ *the act of beating*, ಖಂಡನ *the act of cutting*, ವಿಚಾರಣ *the act of inquiring*, ಕಲಮ *a crop*, ಅಳಕ *a ringlet*, ಊಹ *the act of guessing*, ಪ್ರಶ್ನ *a question*, ಉದಾಹರಣ *an example*, ಕೋಣ *a corner*, ವಧ *destruction*, ಅಭಿಲಾಷ *desire*, ಪಾತ್ರ *a pot*, have their final vowel changed into ಎ; as ದರ್ಭೆಯು, ಅಕ್ಷತೆಯು, ಶಿಲೆಯು &c.

The nouns ರೂಪ *shape*, and ಸಖ *a friend*, become respectively ರೂಪು or ರೂಪವು, and ಸಖನು or ಸಖೀಯನು.

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Rule 2d.

When Sanscrit nouns of the masculine gender, and terminating in ಆ, are introduced into the Carnáṭaca language, the final letter becomes short; as ವಿಶ್ವಾ, ವಿಶ್ವವು *protector of the worlds.*

Rule 3d.

When Sanscrit nouns of the feminine gender, and terminating in ಆ, are introduced into the Carnáṭaca language, the final vowel is changed into ಎ; as ಗಂಗಾ, ಗಂಗೆಯು *the holy river ganges,* ವನಿತಾ, ವನಿತೆಯು *a woman,* ಶಯ್ಯಾ, ಶಯ್ಯೆಯು *bedding.*

EXCEPTIONS.

The nouns ಉಪತ್ಯಕಾ *a plain at the foot of a mountain,* ಅಧಿತ್ಯಕಾ *a plain at the top of a mountain,* ಖಟ್ವಾ *a bedstead,* ಜಂಘ್ರಾ *grinders,* ವಾಲುಕಾ *sand,* and ಮೋಚಾ or ಕಂಚಾ *the plantain tree,* are introduced into the Carnáṭaca language by shortening the final vowel; as ಉಪತ್ಯಕವು, ಅಧಿತ್ಯಕವು &c.

When the Sanscrit nouns ಗ್ರೀವಾ and ಕಂಧರಾ *neck,* ಭಿಕ್ಷಾ *alms,* ಅನೀಕ್ಷಾ *criminal law,* ಊಹ್ಯಾ or ಊರ್ಣಾ *a name,* ನಾಸಿಕಾ *the nose,* ಕರುಣಾ *favor,* ಉತ್ಕಂಠಾ and ಉತ್ಕಲಿಕಾ *desire,* and ವನ್ಯಾ *a forest,* are introduced into the Carnáṭaca language, the final vowel is either shortened, or changed into ಎ; as ಗ್ರೀವವು or ಗ್ರೀವೆಯು, ಭಿಕ್ಷವು or ಭಿಕ್ಷೆಯು &c.

Rule 4th.

When Sanscrit nouns terminating in ಈ or ಊ are introduced into the Carnáṭaca language, the final vowel is shortened; as ಗ್ರಾಮಣೀ, ಗ್ರಾಮಣಿಯು *a headman,* ಲಕ್ಷ್ಮೀ, ಲಕ್ಷ್ಮಿಯು *the goddess of riches,* ಸ್ವಯಂಭೂ, ಸ್ವಯಂಭುವು *Bramha,* ವಧೂ, ವಧುವು *a woman.*

Rule 5th.

Sanscrit monosyllabic nouns, whether they be compounded with another word or otherwise, undergo no change when introduced into the Carnáṭaca

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language; as ಜ್ಯಾ, ಜ್ಯಾಯು *a bowstring*, ಶ್ರೀ, ಶ್ರೀಯು *the goddess of riches*, ಭ್ರೂ, ಭ್ರೂವು *the eye brow*, ಶೈ, ಶೈಯು *wealth*, ಸ್ಲೋ, ಸ್ಲೋವು *the moon*, ಗ್ಲೌ, ಗ್ಲೌವು *a cow.*

Rule 6th.

Sanscrit crude nouns terminating in ಋ are introduced into the Carnáṭaca language without any change, or by omitting the final ಃ of the nominative plural; as ಭ್ರಾತೃವು or ಭ್ರಾತರಸು *a brother*; ಕರ್ತೃವು or ಕರ್ತಾರಸು *a doer.*

EXCEPTIONS.

The nouns ಪಿತೃ, ಮಾತೃ, ಮಾಂಧಾತೃ, ಧಾತೃ, ವಿಧಾತೃ, and ದುಹಿತೃ, when introduced into the Carnáṭaca language, become ಪಿತೃವು, ಪಿತರಸು or ಪಿತಸು *a father*, ಮಾತೃವು, ಮಾತರಸು or ಮಾತೆಯು *a mother*, ಮಾಂಧಾತಸು *a king so called*, ಧಾತೃವು, ಧಾತಾರಸು or ಧಾತಸು and ವಿಧಾತೃವು or ವಿಧಾತ್ರಸು *Bramha*, and ದುಹಿತೃವು, ದುಹಿತಾರಸು or ದುಹಿತೆಯು *a daughter.*

Rule 7th.

When Sanscrit crude nouns terminating in any consonant, with the exception of ನ್ and ಸ್, are introduced into the Carnáṭaca language, the final vowel, viz. ಃ, of their nominative plural, whether they be of the masculine or feminine gender, is omitted; as ಸುವಾಚಃ, ಸುವಾಚ ಸು *a good speaker*, ಭಿಷಜಃ, ಭಿಷಜ ಸು *a doctor*, ಮಡಾಂತಃ, ಮಡಾಂತ ಸು *a nobleman*, ಅಗ್ನಿಮಥಃ, ಅಗ್ನಿಮಥಸು *a churner of fire*, ಚತುಷ್ಪಾದಃ, ಚತುಷ್ಪಾದವು *a quadruped*, ಕಕುಭಃ, ಕಕುಭವು *a quarter of the world*, ಪ್ರಶಾಮಃ, ಪ್ರಶಾಮಸು *a quiet man*, ದಿವಃ, ದಿವವು *the sky*, ರತ್ನಮುಷಃ, ರತ್ನಮುಷಸು *one who steals gems*, ಅನಡ್ವಾಹಃ, ಅನಡ್ವಾಹವು *an ox.*

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EXCEPTIONS.

అప్ ....into అప్పు ....water.

వియత్ ....వియ త్తు .... the sky.

సంయత్ ....సంయ త్తు ....a battle.

విద్యుత్ .... విద్యుత్తు ....
} lightning.
తటిత్ ....తటిత్తు ....

జగత్ ....జగ త్తు or జగ .... the world.

హనుమత్ ....హనుమను or హనుమంతను ....the divine monkey Hanumanta.

గిర్ ....గిరవు or గిరి .... speech.

త్వక్ ....త్వ క్కు or త్వ చ్చవు .... the skin.

క్షుద్ ....క్షుత్తు or క్షుధవు .... hunger.

సమిధ్ ....సమిత్తు or సమిధవు .... a kind of stick used at sacrifices.

వీరుధ్ ....వీరుత్తు or వీరుధవు .... a creeping plant.

విపద్ ....విపత్తు or విపదవు .... calamity.

ఉష్ణీష్ .... ఉష్ణీ ష్కు or ఉష్ణీషవు .... a turband.

రుక్ ....రుక్కు or రుజవు .... sickness.

స్రక్ ....స్రక్కు or స్రజవు .... a garland.

దిక్ ....దిక్కు or దిశవు .... a quarter of the world.

దృక్ ....దృక్కు or దృశవు .... an eye.

ద్విట్ ....ద్వి ట్టు or ద్విషము .... an enemy.

శ్విట్ ....శ్వి ట్టు or శ్విషవు .... lustre.

కర్మకృత్ ....కర్మకృత్తు or కర్మకృతను .... the doer of an act.

నర్మకృత్ ....నర్మకృత్తు or నర్మకృతను .... a jester.

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అగ్నిజిత్ .....అగ్నిజిత్తు or అగ్నిజితను....*one who has conquered the fire.*

గ్నంద్రజిత్-....గ్నంద్రజిత్తుorగ్నంద్రజితను..*he who conquered Indra.*

భూభృత్ .....భూభృత్తు or భూభృతను..*a king or mountain.*

మహీభృత్....మహీభృత్తుor మహీభృతను..*a king.*

వేదవిద్ .....వేదవిత్తు or వేదవిదను.....*one who is skilled in the Vedas.*

శాస్త్రవిద్ ...శాస్త్రవిత్తు or శాస్త్రవిదను..*one who is skilled in the Shasters.*

పయోముక్ ..పయోముక్కు or పయోముచ్చు..*a cloud.*

గుణాఢ్యుక్ ..గుణాఢ్యుక్కు or గుణాఢ్యుడను...*a man of good qualities.*

ధనాఢ్యుక్ ...ధనాఢ్యుక్కు orధనాఢ్యుడను ...*a wealthy man.*

పుష్పలిట్....పుష్పలిట్టు or పుష్పలిడువు } *a kind of bee.*
మధులిట్.....మధులిట్టు or మధులిడువు.... }

మధుస్పృక్ ..మధుస్పృక్కుor మధుస్పృశను..*one who touches honey.*

విశ్ .....విట్టు or విశను.....*a man of the cómeti cast.*

Besides these, the Sanscrit neuter nouns మహత్ *a noble thing,* బృహత్ *a great thing,* and వాచ్ *speech,* become మహత్తు, బృహత్తు and వాక్కు.

Rule 8th.

Sanscrit crude nouns terminating in the consonant న్, are introduced into the Carnáṭaca language by cutting off their final consonant; as రాజన్, రాజను *a king,* మూర్ధన్, మూర్ధవు *the head,* పూషన్, పూషను *the sun,* కరిన్, కరియు *an elephant.*

EXCEPTIONS.

శ్వన్ ..... becomes... ...శ్వానవు .....*a dog.*

ఊష్మన్ .....ఊష్మయు.....*heat.*

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పథిన్ ..... పంథానవు .....
అధన్ ..... అధవు or అధ్వానవు ..... } *a road.*

మథిన్ ..... మంథానవు ..... *a churn.*

మఘవన్ ..... మఘవను or మఘవానను } *Indra.*

యువన్ ..... యువను or యువానము ..... *a young man.*

Rule 9th.

Sanscrit crude nouns terminating in the consonant స్, are introduced into the Carnáṭaca language either by cutting off their final consonant, or by the addition of the affix ము; as చంద్రమస్, చంద్రమము or చంద్రమస్సు *the moon,* మనస్, మనవు or మనస్సు *the mind.*

EXCEPTIONS.

Sanscrit nouns terminating in the affix ఈయస్, are introduced into the Carnáṭaca language by cutting off the final letter ఽ of the nominative plural; by cutting off the final consonant స్; or by the addition of the affix ము; as కనీయస్, కనీయాంసను, కనీయను or కనీయస్సు *a younger person.*

Sanscrit crude nouns terminating in the affix వస్, are introduced into the Carnáṭaca language by cutting off the final letter ఽ of their nominative plural; as విద్వస్, విద్వాంసము *a learned man.*

Rule 10th.

The Sanscrit verbal nouns termed శత్రంతవు; the indeclinable words, the personal pronouns termed సర్వాదియు, and the numeral pronouns from two to ten, are introduced into the Carnáṭaca language when they are compounded with another Sanscrit word, but not when they are alone; as సన్నశబ్దార్థవు *a sounding trumpet,* ఉచ్చశబ్దఘోషవు *a loud noise,* యుష్మత్కీర్తియు *your renown,* శ్రీశివశ్రేను *the deity Sheva.* The verbal nouns termed శత్రంతవు,

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are also sometimes introduced into the Carnáṭaca language to form a gerund; as స్ఫుర౯ా౯ి *having become shining, &c.*

Or TUDBHAVA WORDS.

Rule 1st.

Sanscrit words are corrupted and introduced into the Carnáṭaca language, by undergoing the following changes of letters, viz. ఖ్ into క్ ; క్ష్ into క్ or క్క్ ; క్ and స్ప into గ్ ; ఛ్ into చ్ ; చ్ , ఛ్ and య్ into జ్ ; ఠ్ into ట్ ; ట్ and ధ్ into డ్ ; థ్ and స్థ్ into త్ ; త్ and ధ్ into ద్ ; ఫ్ into ప్ ; భ్ and వ్ into బ్ ; ళ్ into ల్ ; ష్ ; ఙ్ and మ్ into న్ ; శ్, ష్, శ్చ్ and స్ట్ into స్; and హ్ into ధ్.

EXAMPLES.

ఖండ	కండవు	*a piece.*
నఖ	నకవు	*a nail.*
అక్షర	అక్కరవు	*a letter.*
క్షీర	కీరవు	*milk.*
వాసుకి	వాసుగియు	*a snake.*
మల్లికా	మల్లిగె యు	*a flower so called.*
ఘంటా	గంటెయు	*a bell.*
సంఘ	సంగవు	*a crowd.*
ఛవి	చవియు	*lustre.*
లాంఛన	లబ్ఛనవు	*a mark.*
సూంబే	సూజియు	*a needle.*
మత్స్య	జగవు	*a fish.*
యుద్ధ	జుద్దవు	*a battle.*
సుంఠి	సుంటియు	*dry ginger.*
కంఠ	కంటవు	*the neck.*

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కటక ..... కడగವు ..... *a bangle.*

అటవి ..... అడవియు ..... *a wood.*

ఢక్కా ..... డక్కియు ..... *a kind of drum.*

కథా ..... కతెయు ..... *a history.*

పథ ..... పదవు ..... *a road.*

చతుర ..... చదుర ..... *a clever man.*

బంధన ..... బందనవు ..... *the act of tying.*

ఫణి ..... పగెయు ..... *a snake.*

ఫాల ..... పాళ్వు ..... *the forehead.*

కంఫు ..... సంబువు ..... *the deity so called.*

వ్యాస ..... బ్యాసవు ..... *a habit.*

విణె ..... బిణెయు ..... *a kind of lyre.*

ఆవళి ..... ఆవలియు ..... *a row.*

దీపికా ..... దివిగెయు ..... *a lamp.*

శిబికా ..... సివిగెయు ..... *a palanquin.*

గ్రామ ..... గవవు ..... *a village.*

శశి ..... ససియు ..... *the moon.*

దోష ..... దోస ..... *sin.*

ఈశ్వర ..... ఈసర ..... *the deity so called.*

పరిష్వంగ ..... పరిసంగవు ..... *the act of embracing.*

స్వర్గ ..... సగ్గవు ..... *heaven.*

పిప్పలి ..... బిప్పలి ..... *a kind of medical drug.*

ఫలక ..... పలగె ..... *a plank.*

Rule 2d.

Sanscrit nouns containing compound consonants, are also sometimes corrupted by the addition of the vowels అ, ఇ, or ఉ, between the consonants, as గ్రా మ,

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ಇಂದ್ರನು *Indra*, ಯತ್ನ, ಯತ್ನವು *intention*, ಚಂದ್ರ, ಚಂದಿರನು *the moon*, ಶ್ರೀ, ಸಿರಿಯು *the goddess of riches*, ಮುಕ್ತಿ, ಮುಕುತಿಯು *salvation*, &c.

Rule 3d.

Sanscrit nouns containing a syllable composed of any consonant in conjunction with ರ್, are corrupted by omitting the ರ್, and doubling the consonant which should immediately follow it; as ವರ್ತಿ, ಬತ್ತಿಯು *a wick*, ದುರ್ಗ, ದುಗ್ಗವು *a castle*, &c.

Rule 4th.

Sanscrit nouns containing a consonant compounded with ರ್, are sometimes corrupted by omitting the ರ್; and also occasionally by omitting the ರ್ and doubling the consonant which should precede it; as ದ್ರಾಣಿ, ದಾಣಿಯು *a boat*, ಮುದ್ರಿಕಾ, ಮುದ್ದಿಗೆಯು *a seal*, ನಿದ್ರಾ, ನಿದ್ದೆಯು *sleep*, &c.

Rule 5th.

The vowel ಉ or ಋ of the first syllable of a Sanscrit noun is occasionally changed into ಒ or ಅ, when corrupted; as ಕುಂಠ, ಕೊಂಠವು *a kind of pike*, ಮೃಗ, ಮಿಗವು *an animal*, &c.

Rule 6th.

Some Sanscrit nouns are corrupted by changing the initial vowel ಋ into ರಿ; as ಋಷಿ, ರಿಸಿಯು *a hermit*, ಋಣ, ರಿಣವು *a debt*, ಋಷಭ, ರಿಸಬವು *an ox*, &c.

In addition to the classes of words which have been noticed in the foregoing rules, many corruptions are made which cannot be ranked under any particular head. It is believed that the most useful will be found in the following list.

ಸಂಧ್ಯಾ.....ಸಂಜೆಯು.....*evening*.

ಧ್ಯಾನ.....ಜಾನವು.....*contemplation*.

ವಂಧ್ಯಾ.....ಬಂಜೆ.....*a barren woman*.

ವಿಂಧ್ಯ.....ಬಿಂಜ.....*a mountain so called*.

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ಕದಂಬ.....ಕರಂಬ.....a mob.

ಅಪ್ಸರಸ್ಸು.....ಅಪ್ಸರೆ or ಅಚ್ಚರೆ.....an angel.

ಗಹನ.....ಗಾನವು.....a forest.

ಪ್ರಗ್ರಹ.....ಹಗ್ಗವು.....a rope.

ತುಳಸೀ.....ತುಲಸಿ.....a kind of plant.

ಕಾಂಸ್ಯ.....ಕಂಚು.....gong metal.

ನರ್ತಕಿ.....ನಚ್ಚಗೆಯು.....a dancing girl.

ವತ್ಸಲೆ.....ಬಚ್ಚಳೆ.....an affectionate woman.

ನಿತ್ಯ.....ನಿಚ್ಚ.....daily.

ಕೂರಕ.....ಕುಯಕವು.....craftiness.

ಸಿಂಹ.....ಸಿಂಗವು.....a lion.

ಸನ್ನಾಹ.....ಸನ್ನಹವು.....the act of preparing.

ನೌ.....ನಾವಿಯು.....a boat.

ಶ್ರೀ.....ಹಾವು.....wealth.

ಶುಕ್ತಿ.....ಸುಕ್ತಿಯು.....a shell in which pearls are generated.

ವಿಸ್ತಾರ.....ಬಿತ್ತರವು.....excess.

ಯುಕ್ತಿ.....ಜುಕ್ತಿಯು.....stratagem.

ಕಸ್ತೂರಿ.....ಕಸ್ತುರಿಯು.....musk.

ಪುಸ್ತಕ.....ಪಾತ್ರಿಕೆಯು.....a book.

ಕುಸುಂಬರು.....ಕೊತ್ತಂಬರಿಯು.....coriander seed.

ಗುಪ್ತ.....ಗುತ್ತ.....secrecy.

ಜಿಹ್ವಾ.....ಜಿಬ್ಬಿ.....a tongue.

ಪುಷ್ಕರಣೀ.....ಪಾತ್ಕರಣಿಯು.....a tank.

ಮಸ್ಕರಿ.....ಮಕ್ಕರಿ.....a recluse.

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ರತ್ನ ..... ರನ್ನ ..... *a gem.*

ಕರ್ನಾಟಕ ..... ಕನ್ನಡವು ..... *carnátaca.*

ಅನ್ಯಾಯ ..... ಅನ್ಯಯವು ..... *injustice.*

ಕನ್ಯಕಾ ..... ಕನ್ನಿಕೆಯು ..... *a maid.*

ಪಲ್ಯಾಣ ..... ಪಲ್ಲಾಣವು ..... *a saddle.*

ಕಾವ್ಯ ..... ಕಬ್ಬವು ..... *a poem.*

ಅಗ್ನಿ ..... ಅಗ್ಗಿಯು ..... *fire.*

ಪಾದುಕಾ ..... ಪಾವುಗೆಯು ..... *a wooden shoe.*

ದಂತ ..... ಜಂತವು ..... *ivory.*

ಗದೆ ..... ಗಜೆಯು ..... *a bludgeon.*

ಹೃದಯ ..... ಎದೆಯ ..... *a heart.*

ಶೃಂಖಲಾ ..... ಸಂಕಳಿ or ಸಂಕ್ಯಾಲೆ ... *iron chains.*

ಸಂಸ್ಕೃತ ..... ಸಕ್ಕದ ..... *sanscrit.*

ಅಮೃತ ..... ಅಮಡ್ಡು ..... *nectar.*

ಮೃದ್ವೀಕ ..... ಮಿದ್ದಿಗೆ ..... *grapes.*

ವಿಜ್ಞಾಪನ ..... ಬಿನ್ನಹವು ..... *a request.*

ಸಂಜ್ಞಾ ..... ಸನ್ನೆಯು ..... *a wink.*

ಯಜ್ಞ ..... ಜನ್ನವು ..... *a kind of holy sacrifice.*

ಜ್ಯೋತ್ಸ್ನಾ ..... ಜಾನ್ನ ..... *moonlight.*

ಆಜ್ಞೆ ..... ಆಣತಿಯು ..... *an order.*

ಕುಕ್ಕುಟ ..... ಕ್ಯೋಳಿಯು ..... *a fowl.*

ಕುಮಾರ ..... ಕುವರ or ಕ್ಯೋರ ..... *a son.*

ಮಯೂರ ..... ಮ್ಯೋರ ..... *a peacock.*

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వ్యా ఘ్ర.....బగ్గవు.....*a tyger.*

తాత.....తండియు.....*a father.*

బ్యాలా.....శ్యాలియు.....*a cloth.*

శీలా.....సిలియు.....*a stone.*

జటా.....జడెయు.....*tresses of hair.*

ఆకాశ.....ఆగసవు.....*the sky.*

వృథా.....వ్యర్థియు.....*sorrow.*

ప్రయాణ.....పయన.....*a journey.*

లక్ష్మీ.....లచ్చియు.....*the goddess of riches.*

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CHAPTER SEVENTH.

Of COMPOUND WORDS.

Compound words in the Carnáṭaca language, are generally composed of two nouns; of a pronoun and a noun; of a participle and a noun; or of a noun and a verb. Three or more words are sometimes combined, in order to form a compound one; but these instances are rare.

Rule 1st.

A Carnáṭaca noun may be compounded with one of pure Carnáṭaca origin, or with a corruption from the Sanscrit, or with a noun borrowed from any other language; but, unless the antecedent Carnáṭaca word be a noun of quality, a pronoun, or a participle, it cannot be compounded with one of the class called ತೆಕ್ಕನವು: thus ಅರಸಿನಗುದುವು *the king's house*, must be said, not ಅರಸಗುದುವು.

EXCEPTION.

In violation of this rule some compound words may be met with in ancient authors, and also in common conversation, in which one of the members is of the class called ತೆಕ್ಕನವು; as ತುರಗದಳವು *a troop of horses.*

Rule 2d.

Nouns in the genitive case are in general compounded with other nouns, by cutting off the affix of the case; but if the antecedent terminate in it's crude state in ಇ or ಎ, these vowels are lengthened.

EXAMPLES.

ಊರಾಡಯನು *the master of a village*, ಮರಗೊಂಬು *the branch of a tree*, ತಿಕ್ಕೆಕೊಡಿಯು *the flood-gate of a tank*, ಬೆಳ್ಳಿಬಳೆಯು *a silver bangle*, ರಕ್ಕಗೂಡು *the nest of a bird.*

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Rule 3d.

When a noun of quality of pure Carnátaca origin is joined to another noun of the same class, in order to form a compound word, it is deprived of it's affix; and then acts as an adjective.

EXAMPLES.

సంగాడుడుగను *a little boy,* దప్పరంబలగియము *a thick plank,* డాంకుకొం ఱు *a crooked branch.*

EXCEPTION.

When nouns of quality terminating in లు or డు are compounded with other nouns, the antecedent suffers certain changes, as follows:

	In the modern dialect.	In the ancient dialect.
పెరిదు ..*a great thing.*	పెరి or పెరియ	పేర్ or పేర్
కిరిదు ...*a small thing.*	కిరి or కిరియ	కిర్, కిఱ్, or కుడు
కరిదు....*a black thing.*	కరి or కరియ	కర్ or కార్
బిళిదు ..*a white thing.*	బిళి or బిళియ	బెళ్
దొసలు..*a new thing.*	దొసవు	దొసఱు or దొసవు
రుళ్ళు..*an old thing.*	రుళ్ళి or రుళియ	రుళ్ళు or రుళ్
ఎళ్ళు..*a tender thing*	ఎళ్ళి or ఎళియ	ఎళ్
ఒళ్ళిదు...*a good thing*	ఒళ్ళి or ఒళి	ఒళిద or ఒళ్
బిక్కదు..*a small thing.*	బిక్కి	బిక్క
దాడ్డదు..*a great thing.*	దాడ్డి	దాడ్డిద or దాడ్డ
బట్టిదు ..*a round thing.*	బట్టి	బట్టిద, బట్టి, or బిరు
నిడిదు....*a long thing.*	నిడియ or నిదు	నిటిదు, నిడియ, or నిదు
గ్గనిదు....*a tasteful thing.*	గ్గనియ or గ్గం	గ్గనియ or గ్గం
తెళ్ళిదు....*a thin thing.*	తెళ్ళవి	తెళిద or తెళ్

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ನುಣ್ಪೈದು...*a smooth thing*.....ನುಣ್ಪಾನೆ.....ನುಣ್ಪಾದ or ನುಣ್ಪ್

ಕೂರಿದು...*a sharp thing*.....ಕೂರಿದ.....ಕೂರ್ or ಕೂರಿದ

Rule 4th.

Nouns of quality of pure Carnáṭaca origin, when compounded with other words of any class, also perform the office of adjectives, by having the words ಊದ or ಊದಂಥಾ added to their nominatives; as ಉದ್ದವಾದಮನುಷ್ಯನು or ಉದ್ದವಾದಂಥಾಮನುಷ್ಯನು *a tall man*, ಅಗಲವಾದಕಾಗದವು or ಅಗಲವಾದಂಥಾಕಾಗದವು *a broad paper*.

Rule 5th.

Many nouns of quality of the class called ರೆಲ್ಸಮ್, also perform the part of adjectives when compounded with another noun, by having ಊದ or ಊದಂಥಾ added to the nominatives; but the crude form of words of this class can never be used like that of nouns of pure Carnáṭaca origin.

EXAMPLES:

ಚತುರನಾದಮನುಷ್ಯನು or ಚತುರನಾದಂಥಾಮನುಷ್ಯನು *a clever man*, ಚತುರೆಯಾದಹೆಂಗಸು or ಚತುರೆಯಾದಂಥಾಹೆಂಗಸು *a clever woman*, ಬಲವಾದಪೆಟ್ಟಿಗೆಯು or ಬಲವಾದಂಥಾಪೆಟ್ಟಿಗೆಯು *a strong box*.

Rule 6th.

The following pronouns, when compounded with other words, are changed as follows:

ಅದು.....ಆ.....ಆಮನೆಯು.....*that house*.

ಈದು....ಈ.....ಈಕೂಸು.....*this child*.

ಯಾವದು.ಯಾವ.....ಯಾವಮರವು.....*which tree?*

ಎಲ್ಲ.....ಎಲ್ಲor ಎಲ್ಲಾ..ಎಲ್ಲorಎಲ್ಲಾಕುದುರೆಗಳು *all the horses*.

ಒಂದು.....ಒರ್ or ಒ....ಒಂದೆಯು.....*one head*, ಒಕ್ಕಣ್ಣನು *a one-eyed man*.

ಎರಡು....ಇರ್ or ಇ...ಇರ್ದುಕುದುರೆಯು.....*two horses*, ಇಪ್ಪತ್ತು *twenty*.

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మూరు..మూ or ము..మూఁగావుదవు *three leagues,* ముక్కోటె *three castles.*

నాల్గు....నాల్..... నాల్గ్మియను.....*one that has four hands, i.e. Vishnoo.*

ఐదు.....ఐ.....ఐమొగ.....*one that has five faces, i. e. Sheva.*

ఆరు....ఆరు.....ఆరుమోళ్వు....*six cubits.*

ఏడు.....ఏళ్.....ఏళ్గావుదవు.....*seven leagues.*

ఎంటు....ఎణ్ .....ఎణ్ణుజను.....*Vishnoo.*

ఒంటె ర్తు..ఱాం.....ఱాంటె ర్తు.....*ninety.*

రండ్రు....రువ్, రంది or రదిన్, రంనాళ్గాండ్రు *eleven.....* రందివారు *thirteen.....*
[రందివింటు *eighteen.*

నడువు..నట్.....నట్టిరుళ్లు..... .....*midnight.*

మ్యాగు....మ్యాం or మ్యా.మ్యాంగాలు or మ్యాగాలు..*the instep.*

కిళ్గు....కిళ్..... .....కిళ్దుటియు.....*the under lip.*

దారగు..దార.....దారఅది.....*an outstep.*

ముందు..ముం .....ముందలియు.....*the forehead.*

ఒళ్గు.... ఒళ్.....ఒళ్అట్టవు.....*the inner ceiling of a house,*

బిందు....బిం..... ...బిం దలియు.....*the hinder part of the head.*

The word కాడు, signifying *a wilderness,* when compounded with another, becomes కార్; as కారెమ్మె *a wild buffaloe.*

Rule 7th.

Carnáṭaca or తెలెన్నడ nouns in the accusative case, when compounded with verbal nouns, or with verbs, have the final vowel of their crude word lengthened; as కుదుర్కారు ర్తువదు *the act of riding a horse,* ఊటొమాండు *eat thou,* న్నానామాడిదను *he bathed.*

Rule 8th.

When two or more nouns are compounded in order to form a descriptive noun, the letter అ is inserted before the affixes denoting the gender of the word;

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as ಪೆಶೆಕಲೆಯನು *one that has the moon on his head,* i. e. *the deity Sheva;* ದಾಡ್ಡಕಲೆಯಳು *a woman with a large head.*

EXCEPTIONS.

If the subsequent word terminate in the syllables ಯು, ರು, ಲು, ಱು, ನು, ಳು, or ಱು, the affix ಗ್ತಿ must be added to denote the feminine gender; as ಅಲರು ಗಂಗೆ *a female that has eyes like the lotus flower.*

The nouns ಕ್ಯಾಗ, ಕೆಲಸ, ವ್ಯಾಪಾರ, ಉಜ್ಜಗ, and ಕೊಪ, when forming the second member of a compound word, take the affix ಗ್ತಿ to denote both the masculine and feminine gender; as ಕೆಡುಕ್ಯಾಗಿಯು *one that is excessively bountiful;* ಕೆಡುಕೆಲಸಿಯು *a person that is much occupied with business;* ದಾಡ್ಡವ್ಯಾಪಾರಿಯು *a great merchant;* ಚಿಕ್ಕಉಜ್ಜಗಿಯು *an inferior officer;* ಕೆಡುಕೊಪಿಯು *a person that is much given to anger.*

Rule 9th.

When two or more nouns in the nominative case are joined together, the affixes of all, but the last, are omitted; and that takes either the affix of the singular, or of the plural; as ಆನೆಕುದುರೆಮೊಂಟಿ, or ಆನೆಕುದುರೆಮೊಂಟಿಗಳು, *the elephant, the horse, and the camel.*

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CHAPTER EIGHTH.

Of SYNTAX.

The idiom of the Carnáṭaca language differs very considerably from that of any European tongue; and is nearly similar to that of it's cognate dialects, the Telugu and the Tamil. In the present chapter, I shall endeavour to explain it as clearly as possible; and will, at the same time, point out such variations from the regular modes of inflection as have been sanctioned by usage, and, therefore, appear necessary to be known. The mode of forming the compound tenses of the verbs, shall also be shewn.

Of Nouns.

The nominative stands as an agent before neuter or active verbs, and as an object before passive verbs; as దేవదత్తనుమలగిదను *Davadatta laid down;* అరసనురాజ్యవన్నాళిదను *the king governed the country;* అరసనిం దరాజ్యవాళల్పట్టిరు *the country is governed by the king;* అవనునాడలా కుదురేఁబంరు *when he was looking, that horse arrived;* అవనుబందరేనాను కొడువేను *if he come I shall give.*

Crude nouns, with the exception of those that are rendered feminine by the addition of the affix ళు, are frequently used for the nominative singular; as రామబందను *Rama came,* హరి ప్ర కాశిసిదను *Hari shone,* గురువ్యేళిదను *the priest said,* నన్నిందఈమనియుకట్టిల్పట్టిరు *this house was built by me.*

If the noun, however, be of Sanscrit origin, and terminate in అ, and the subsequent word commence with a vowel, the crude noun cannot be used in place of the regular nominative.

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The accusative always precedes the verb. In addition to the two regular affixes of this case, which have already been mentioned in the chapter of nouns, there are two other forms in common use. In the one, the final ನ of the accusative case of nouns of the first declension, is doubled; and in the other declensions, the affix ಅನ್ನ is added to the crude noun; as ರಾಮನ, ರಾಮನನ್ನ, or ರಾಮನನ್ನಕರೆ *call Rama;* ಗಿರಿಯ, ಗಿರಿಯನ್ನ, or ಗಿರಿಯನ್ನನ್ನಾ ಡಿದನು *he saw the mountain.*

In nouns denoting inanimate things, the nominative or the crude noun is sometimes used for the accusative; as ಆಪೆಟ್ಟಿಗೆಮೆಲ್ಲಗೆತೆಗಿ *open that box softly.*

The instrumental case is used as the agent of a passive verb, and also to explain the efficient, material, or instrumental, cause; as ಕೋರ್ಟಿನವರಿಂದ ಆವ್ಯಾಜ್ಯವುವಿಚಾರಿಸಲ್ಪಟ್ಟಿತು *that suit was tried by the court;* ಜ್ಞಾನದಿಂದ ಮೋಕ್ಷವು *salvation is to be attained by knowledge;* ಬಿನ್ನದಿಂದಮಾಡಿದವಿ ಗ್ರಹವು *an idol made of gold;* ಬೆತ್ತದಿಂದಹೊಡೆದನು *he flogged with a rattan.*

The dative case is used when the act of giving is expressed; in pointing out the distance between two places; in expressing the relation or connexion between two individuals; in denoting motion towards a place; in forming degrees of comparison; in expressing the peculiar quality of a thing; in denoting the possession of a thing; in expressing any end or purpose; in denoting exchange; and before local pronouns, and those of time; in all other respects, the dative is used in the same manner as the English prepositions *to* and *for;* as ಅರಸುತನ್ನಮಂತ್ರಿಯೊಂದುಕುದುರೆಯನ್ನುಕೊಟ್ಟನು *the king gave a horse to his minister;* ಶ್ರೀರಂಗಪಟ್ಟಣಕ್ಕಿಂದ ಸೆರಿಂಗಪಟ್ಟಣಮೂವತ್ತುಗಾವದ ದವು *madras is thirty gavadas distant from seringapatam;* and sometimes, both the names of the places are put in the dative case, with the addition of the conjunctive particle ಊ; as ಶ್ರೀರಂಗಪಟ್ಟಣಕ್ಕೂ ಸೆರಿಂಗಪಟ್ಟಣಕ್ಕೂ ಮೂವತ್ತುಗಾವದ ದವು *the*

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distance between scringapatam and madras is thirty gavadas; ರಾಮನಿಗಿಲಕ್ಷ್ಮಣ ನು ತಮ್ಮನು *Lacshmana is the younger brother of Ráma;* ಈಮುದುಕನುನಿನ ಗ್ಯೇನಾಗಬೇಕು *what relation is that old man to you?* ನನಗೆಈತನುಸ್ನೇಹಿತರ ನು *he is my friend;* ಅವನು ಕೋಟೆಗೆಹೋದನು *he went to the fort;* ನಾನು ನನ್ನಮನೆಗೆಬಂದ್ದೆನು *I came to my house;* ಅವನಿಗೆನಾನುಚಿಕ್ಕವನು *I am younger than he;* ಅವರೆಲ್ಲರಿಗಿನಿಬುದ್ಧಿವಂತರನು *you are the wisest of them all;* ಕಪಿಗೆಚ ಪಲತೆ ಸ್ವಭಾವವು *capriciousness is natural to an ape;* ಈನೆಗೆಸಿಂ ಹ್ಕವುವೈರಿ *the lion is the enemy of the elephant;* ಅರಸನಿಗೆನಾಲ್ಕುಮಂದಿಮಕ್ಕ ಳು *the king has four sons;* ಕೀರ್ತಿಈಜಿನು ವದಕ್ಕೆಸ್ಗುಣವುಈವಶ್ಯಕವು *to gain renown, good qualities are necessary;* ಐನೂರುಪಾಯಿಗಳಿಗೆಮೂವರ ತಾಕೊಟ್ಟನು *he gave thirty pagodas for one hundred and five rupees;* ಶ್ರೀ ರಂಗಪಟ್ಟಣಕ್ಕಿಮೂಡಣದಿಕ್ಕಿನಲ್ಲಿಬೆಂಗಳೂರುಬಂದ್ದೆ *bangalore is situated to the eastward of scringapatam;* ನಾನುನಾಳೆಗಿಬರುವೆ *I will come to-morrow;* ಯಿಂದಿಗೆನಾಲ್ಕುವರ್ಷವು *this day four years.*

The ablative case is equal in signification to the English word *from.* It is also used sometimes in pointing out the degrees of comparison; and as a cause. In the modern dialect, however, the instrumental case is generally used in place of the ablative.

EXAMPLES.

ಮರದದಿಸೆಯಿಂದ or ಮರದಿಂದಹಣ್ಣುಬಿತ್ತು *the fruit fell from the tree;* ಊರಿನದಿಸೆಯಿಂದ or ಊರಿನಿಂದಬಂದನು *he came from the country;* ಕೃಷ್ಣನದಿಸೆಯಿಂದ or ಕೃಷ್ಣನಿಂದಬಲಭದ್ರನುಪಿರಿಯನು *Balabhadra is elder than Crishna;* ಕಿಚ್ಚಿನದಿಸೆಯಿಂದ or ಕಿಚ್ಚಿನಿಂದಹೊಗೆಯು *smoke proceeds from fire.*

The genitive case is used to denote relation or connexion; as ಊರಿನಾಡೆಯ್

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the owner of the village; ನನ್ನಕುದುರೆಯು *my horse;* ಆನೆಯಮಂದು *a herd of elephants;* ಮರದಕೊಂಬು *the branch of a tree;* ಒನ್ನದಉಂಗ್ರವು *a gold ring.*

The locative case is used to point out the place where any thing is; to denote the superlative degree; to express descent on any object; to point out the superiority or inferiority of a thing; and to denote instrumentality; as ಗದ್ದುಗೆಯಲ್ಲಿಕೂತಿದ್ದನು *he was sitting upon the throne;* ಮೃಗಗಳಲ್ಲಿಸಿಂಹವು ಶ್ರೇಷ್ಟವಾದದ್ದು *the lion is the greatest amongst the animals;* ಭೂಮಿಯಲ್ಲಿಬ್ಬುವವರ್ಷವು *the rain that falls upon the earth;* ಅವನುವಿದ್ಯೆಯಲ್ಲಿಶ್ರೇಷ್ಟನು *he is superior in learning;* ಕತ್ತಿಯಲ್ಲಿ or ಕತ್ತಿಯಿಂದಘಾಯಮಾಡಿದನು *he wounded with a sword.* The affix ಇಂದ is sometimes added to this case, to denote motion out of any thing or place; as ಅವನುಮನೆಯಲ್ಲಿಂದಬಂದನು *he came out of the house;* ಪೆಟ್ಟಿಗೆಯಲ್ಲಿಂದದುಡ್ಡನ್ನತೆಗದುಕೊಟ್ಟನು *he took money out of the box and gave it.*

The vocative always precedes the verb; as ರಾಮನೇನನ್ನರಕ್ಷಿಸು *O Rama! protect me.* Nouns denoting animals and inanimate objects, are sometimes used in the vocative case by way of personification; as ಗಿಳಿಯೇಮಾತನಾಡು *O parrot! speak;* ಓಮರವೇಕೇಳು *O tree! hear.*

In nouns of all the declensions, the vocative singular may be formed either by using the crude noun, by lengthening the final vowel of the crude noun, or by adding the particles ಎ or ಏ to the nominative. Feminine nouns of the singular number terminating in the syllable ಳು, are, however, rendered vocative by adding only the affixes ಎ or ಏ to the nominative; as ರಾಮ, ರಾಮಾ, ರಾಮಳೆ or ರಾಮನೇ *O Ráma!* ಬಡಗಣಾಳಿ or ಬಡಗಣಾಳೇ *O northern woman!*

The vocative plural is formed by adding the affixes ಎ or ಏ, ಇರ or ಇರಾ, to the nominative plural; but such nouns of the plural number as terminate

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in the syllable ವು, admit the affixes ಎ or ಏ only; as ರಾಮಶಿ, ರಾಮಶ್ಯೆ, ರಾಮರಿರ, ರಾಮರಿರಾ, ರಾಮರುಗಳಿ, ರಾಮರುಗಳ್ಯೆ, ರಾಮರುಗಳಿರ, or ರಾಮರುಗಳಿರಾ *O Ramas!* ಗಾನಿಯವಿ or ಗಾನಿಯವ್ಯೆ *O sweet things!*

Besides these forms, vocative particles are also placed before the vocative case. Of these ಓ, ಎಲೆ, and ಎಲ್ಯೆ, are generally prefixed to nouns without any distinction of sex or rank; ಅಗೆ or ಎಲೆಸಿ in calling a female; ಎಲ್ಯೆ in addressing a person of rank and respectability; and ಎಲೆ, ಎಲಾ, and ಎಲಾಕ್ಕ, in speaking to a person of the lowest order; as ಓ, ಎಲೆ, or ಎಲ್ಯೆರಿಸಿಗಳಿ, ಬ್ರಾಮ್ಮಗಾನಿ, ಡಿಂಗುಸಿ *O! rushees! O! bramin! O! woman!* ಅಗೆ or ಎಲೆಸಿಡಿಂಗುಸಿ *O! woman!* ಎಲ್ಯೆರಿಸಿಯೆ *O! rushee!* ಎಲಾ or ಎಲಾಕ್ಕುಷ್ಟನಿ *O! wretch.*

Of Number.

In the Carnáṭaca language there are collective nouns, as in the English; and they may either be used in the singular number, or in the plural; as ಗಾಳಿ or ಗಾಳಿಗಳುಕೆಟ್ಟಿತು *the wheat spoiled;* ಧಾನ್ಯವು or ಧಾನ್ಯಗಳುಬೆಲೆಯಾಯಿತು *the grain has increased (in price);* ದನವು or ದನಗಳುಬಂದು *the cattle arrived.*

The nouns or numeral pronouns which immediately follow a numeral adjective in an uncompounded state, may be used either in the singular or plural number; as ನಾಲ್ಕುದಿಕ್ಕು or ನಾಲ್ಕುದಿಕ್ಕುಗಳು *the four quarters;* ಎರಡೈದು or ಎರಡೈದುಗಳು *two fives,* or *two times five.*

When a person of respectability is spoken of, or when speaking to an inferior with contempt or in a reproachful manner, the plural is sometimes used for the singular; as ನನ್ನಗುರು or ನನ್ನಗುರುಗಳು *my priest;* ಈವರುಬಹಳವಿದ್ವಾಂಸರು *this person is very learned;* meaning that he is very illiterate.

Of Gender.

Nouns denoting infants and animals of the male and female kind, are distin-

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guished by prefixing the words ಗಂಡು and ಹೆಂಣು, which are derived from the words ಗಂಡುಸು *a man* and ಹೆಂಗುಸು *a woman*; as ಗಂಡು ಮೊಗ *a male child*; ಹೆಂಣು ಮೊಗ *a female child*; ಗಂಡುಹುಲಿಯು *a tyger*; ಹೆಂಣುಹುಲಿಯು *a tygress*; ಗಂಡಾನೆಯು *a he elephant*; ಹೆಂಣಾನೆಯು *a she elephant*, &c. The following words are exceptions to this rule.

ಎತ್ತು or ಹೋರಿ.....*a bullock*, and ಒಸವ *an ox*....ಆಕಳು....*a cow*.

ಟಗರು or ಎಳಗ..*a ram*.....ಕುರಿಯು.....*a sheep*.

ಕ್ಯಾಣ.....*a he buffaloe*.....ಎಮ್ಮೆಯು...*a she buffaloe*.

ಕುಂಜು.....*a cock*.....ಪೈಂಟೆಯು..*a hen*.

ಹೋತ.....*a he goat*.....ಆಡು.....*a she goat*.

Infants of the human race are understood by the words ಶಿಶು, ಮೊಗು, ಕೂಸು, and ಪಸುಳೆ; and when the young ones of quadrupeds and of other animals, such as birds, fish, insects, &c. are expressed, the word ಮರಿ is added to the noun; as ಆನೆಮರಿ *a young elephant*; ಕುದುರೆಮರಿ *a colt*; ಕ್ಯೋಳಿಮರಿ *a chicken*; ಇಲಿಮರಿ *a young rat*; ಮೀನುಮರಿ *a young fish*; ಹಾವುಮರಿ *a young serpent*. The term ಕರು is added, to denote the young of cows and buffaloes only; as ಆಕಳ ಕರು *a calf*; ಎಮ್ಮೆ ಕರು *a young buffaloe*.

ಕುಂಜಿ is added to ನಾಯಿ to signify a puppy —

Nouns of Quality.

When a noun of quality is compounded with a noun or pronoun, it always precedes the noun or pronoun, as explained in the chapter of compound words; as ದಪ್ಪ, ದಪ್ಪವಾದ, or ದಪ್ಪವಾದಂಥಾ, ಕಾಗದವು *thick paper*; ಬಿರಿಯಮನುಷ್ಯ or ಬಿರಿಯವನು *a great man*; ಬಲುರನಾದವನು or ಬಲುರನಾದಂಥಾವನು *a clever man*.

Besides these many nouns perform the office of adjectives, by adding the participle ಉಳ್ಳ, signifying *possessing*, to the nominative; as ಬಲವುಳ್ಳ *possess-*

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ing strength, or *strong;* ಕೂಗುವ್ಳ *possessing money,* or *wealthy;* ಕೂಗುವ್ಳವನುಷ್ಯನು or ಕೂಗುವ್ಳವನು *a wealthy man.*

In the Carnáṭaca language, when a noun of quality is used after a noun or pronoun, to express some quality, the substantive verb is omitted; and the noun of quality may either be formed into a compound word, or not; as ಅವನಾಳಿವನು *he is a good man;* ಅವನುಚತುರನು *he is clever.*

If a noun of quality is used after a noun or pronoun, it must agree in gender and number with the nominative to which it is added; or it must be compounded with another noun or pronoun agreeing in gender and number with the nominative first placed; as ಅವನುಡ್ಡನು *he is stupid;* ಅವಳುಜಾಣೆ *she is clever;* ಯಾವದುಡಾಂಕು *which is crooked?* ಆಮನುಷ್ಯಮಳುಂಟನು *that man is wicked;* ಅವನುಕರಿಯನು *he is a black man;* ಅವನುಶ್ರೇಷ್ಟನು *he is a great man;* ಅವಳುಶ್ರೇಷ್ಟೆ *she is a great woman;* ಅದುಶ್ರೇಷ್ಟವು *it is a great thing;* ಯಾರುನಿಪುಣರು *who is skilful?* ಆಬ್ರಾಹ್ಮಣನುದಾಡ್ಡಕವಿ *that bramin is a great poet;* ಸಂಪತ್ತುಅಸ್ಥಿರವು *riches are fleeting.*

When a noun follows another noun or pronoun to describe some circumstance regarding it, it must agree in number and gender; as ಅವನುಬ್ರಾಹ್ಮಣನು *he is a bramin;* ಈಮನುಷ್ಯನುಕವಿ *this man is a poet;* ಯಾರುಅರಸರು *who are kings?* ಅವಳರಸಿ *she is a queen.*

The comparative and superlative degrees are not, as in the English language, denoted by adding an affix to the adjective, but they are expressed by the assistance of the dative, ablative, and locative cases, in the mode already mentioned.

Of Pronouns.

The crude pronouns ನಾ, ನೀ, ತಾ, ಅವ, ಆರೆ, ಆಕೆ, ಇವ, ಈತ, ಈಕೆ, ಆರ, ಒಬ್ಬ, and ಯಾವ are, in the same manner as nouns, used for the nomina-

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tive singular, without any impropriety; as నాబంటిను or నానుబంటిను *I came;* నీబంటి or నీనుబంటి *thou camest.*

Nouns and pronouns, properly speaking, have no possessive case, as in English. This defect is supplied by adding to the genitive case the pronouns of the third person, to denote relation or possession, and the substantive verb is omitted; as ఆబాలుడు గను నన్నవను *that boy is mine;* ఇవ్వనిమ్మవ్వను *this female is your's;* ఈకుదురెయవనది *this horse is his;* అవర్యిమనెయవరు *they belong to this house.*

The pronouns have no vocative case.

నాను, the pronoun of the first person singular, ought with propriety to be used by every person when speaking of himself, and the plural నావు when two or more persons speak. When a man of rank, however, speaks of himself, he always uses the plural; and the same is generally done by persons of an inferior class, either through ignorance or presumption.

నీను serves to address another, either respectfully, disrespectfully, or with familiarity; thus, in addressing God, or one much superior, or inferior in rank, to the speaker, it is proper to say నిద్యోళ్ళు, నిశిక్షలు &c.; and the same when relations and intimate friends are speaking to each other. To use నీ, however, when addressing a person of the same rank with the speaker, unless they be upon terms of the greatest intimacy, is considered as highly disrespectful and insulting.

నీవు, the plural, is used in addressing an equal, or a person who is not much inferior in rank, with politeness; or when speaking contemptuously or reproachfully to a man or woman of inferior rank.

The pronoun తాను is the same for all the genders, and is always used with reference to some nominative of the third person preceding it; as అవనుతన్న విద్యమానవన్నుద్యోళికొండను *he stated his case;* అవళుతన్నమగనన్న

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ಹೊಡೆದಳು *she flogged her son;* ಅದುತೆನ್ನದುರ್ಗುಣದಿಂದಕೆಟ್ಟುಹೋಯಿತು *it was corrupted by it's bad quality;* ಆಕುದುರೆತನ್ನಲಾಯಕ್ಕೆಬಂತ್ತು *that horse came to it's stable;* ಅವರುತಮ್ಮಮನೆಗೆಹೋದರು *they went to their house.*

The plural ತಾವು is always used for the pronoun of the second person plural, when speaking to a person of superior rank; as ತಾವುನನ್ನಲ್ಲಿದಯೆಮಾಡಿರಕ್ಷಿಸಬೇಕು *you must have a favorable regard for me, and protect me.*

The pronouns ಅವನು and ಅವಳು are used when speaking of inferiors or equals; but when a person of high rank, or superior to the speaker, is spoken of, the plural ಅವರು is used. The plural also is sometimes used when speaking of an inferior reproachfully or with contempt.

When a man or woman, to whom a small degree of respect is due, is spoken of, the pronouns ಆತ and ಈತ, or ಆಕೆ and ಈಕೆ are used; and when persons of respectability and rank are spoken of, the use of the plural ಆತಂದಿರು and ಈತಂದಿರು, or ಆಕೆಯಂದಿರು and ಈಕೆಯಂದಿರು is absolutely necessary. These plurals are also used to denote a single person of rank.

When a man or woman of rank and respectability is spoken of, the plural of the numeral pronoun of the masculine and feminine gender, viz. ಒಬ್ಬರು is properly used for the singular number; as ಅರಸುಗಳುಮಾತಾಡುತ್ತಿದ್ದರವರಲ್ಲಿಯೊಬ್ಬರುತಮ್ಮಮಂತ್ರಿಯನ್ನುಕರೆದುಹೇಳಿದರು *the kings were speaking together, when one of them called his minister and said.*

The plural interrogative pronoun ಯಾರು is generally used for the singular number, and for all the genders; as ಆಯರಸುಯಾರು *who is that king?* ಆಸ್ತ್ರೀಯಾರು *who is that female?* ಅದುಯಾರು *who is it?* ಆಮನುಷ್ಯರುಯಾರು *who are those people?* It would, however, be more proper to use pronouns agreeing in number and gender with the nouns and pronouns to which

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they refer; as ಅವನುಯಾವನು *who is he?* ಅವಳುಯಾವಳು *who is she?* ಅವರುಯಾವರು *who are they?* ಅದುಯಾವದು *which is it?* ಅವುಯಾವವು *which are they?*

Of Verbs.

A verb must always agree with it's nominative in person, number, and gender; as ರಾಮನುರಾವಣನನ್ನುಜಯಿಸಿದನು *Ráma conquered Rávana;* ಆರಸಿಸೆನ್ನಮಗನನ್ನುನೋಡಿದಳು *the queen saw her son;* ಅರಸರುಶತ್ರುಗಳನ್ನುಕೊಂದರು *the kings killed their enemies;* ಆನೆಬಂದಿತು *the elephant came;* ಕುದುರೆಗಳುನೀರನ್ನುಕುಡಿದವು *the horses drank water;* ರಾಮನಿಂದವಾಲಿಯುಕೊಲ್ಲಲ್ಪಟ್ಟನು *Váli was killed by Ráma;* ಕೃಷ್ಣನಿಂದದ್ರೌಪದಿರಕ್ಷಿಸಲ್ಪಟ್ಟಳು *Drowpadi was protected by Crishna;* ಅರಸನಿಂದಜನರುರಕ್ಷಿಸಲ್ಪಟ್ಟರು *the people were protected by the king;* ನಿನ್ನಿಂದೀಪುಸ್ತಕವುಬರೆಯಲ್ಪಟ್ಟಿತು *this book was written by you;* ಅವನಿಂದೀಕಾಗದಗಳ್ಓದಲ್ಪಟ್ಟವು *these papers were read by him.*

The active verb always governs an accusative case which comes before it, but neuters do not require an accusative; as ಅರಸುಮಂತ್ರಿಯನ್ನುನೋಡಿದನು *the king saw the minister.* A few of the active verbs carry transition upon two different objects, which are put in the accusative case; as ಬ್ರಾಹ್ಮಣನರಸನ್ನುಭೂಮಿಯನ್ನುಬೇಡಿದನು *the bramin begged the king for a piece of land;* ಗೌಳಿಗನುಗ್ಯಾವನ್ನುಹಾಲನ್ನುಕರೆದನು *the cowherd milked the cow.*

Causal verbs are formed both from neuter and active verbs. When neuter verbs are rendered causal, they become active verbs, and govern an accusative case; as ಯಜ್ಞದತ್ತನುದೇವದತ್ತನನ್ನುಮಲಗಿಸಿದನು *Yagnadatta caused Dévadatta to lie down.* If Yagnadatta is prevailed upon by another to cause Dévadatta to lie down, then the nominative of the verb in the active form must be put in the instrumental case; as ವಿಷ್ಣುಮಿತ್ರಯಜ್ಞದತ್ತನಿಂದದೇವದತ್ತ

ನನ್ನಮಲಿಗಿಸಿದನು *Vishnumitra caused Dévadatta to lie down through the means of Yagnadatta.*

When active verbs are rendered causal, the person whom the principal agent causes to act, is put in the instrumental case; as ದೇವದತ್ತನುವಿಷ್ಣುಮಿತ್ರನಿಂದ ಮನೆಯನ್ನುಕಟ್ಟಿಸಿದನು *Dévadatta caused Vishnumitra to build a house.*

A very few of the active verbs, when rendered causal, require the nominative of the verb in the active form to be used in the accusative case; and a few other verbs of the same kind, require the nominative of the verb in the active form to be changed either into the accusative or instrumental case; as ಗೌಳಿಯನು ಬರುಗಳನ್ನುಮನೆಯನ್ನೆದಿಸಿದನು *the cowherd caused the cattle to arrive at the house;* ಉಪಾಧ್ಯಾಯನುಶಿಷ್ಯನನ್ನು or ಶಿಷ್ಯನಿಂದವ್ಯಾಕರಣವನ್ನುಪಠಿಸಿದನು *the tutor caused his scholar to read grammar;* ಜನನಿಕೂಸನ್ನನ್ನವನ್ನುಣ್ಣಿಸಿದಳು *the mother caused her child to eat victuals.*

All active and causal verbs may be rendered passive. When the active verbs, and neuter causal verbs that have become active, are used in the passive sense, the agent is put in the instrumental case, and the object acted upon by the verb is put in the nominative, with which the verb must agree in number, person, and gender; as ಕೃಷ್ಣನಿಂದಕಂಸನುಸಂಹರಿಸಲ್ಪಟ್ಟನು *Camsa was killed by Crishna;* ಹುಲಿಯಿಂದಕುದುರೆಬೆದರಿಸಲ್ಪಟ್ಟಿರು *the horse was frightened by a tyger.* In exception to this rule it is to be remarked, that when the active verbs which carry transition upon two different objects are rendered passive, the principal object of the verb is put in the nominative, and the other must be in the accusative case; as ಬ್ರಾಹ್ಮಣನಿಂದರಸನುಗ್ರಾಮವನ್ನುಬೇಡಲ್ಪಟ್ಟನು *the king was asked by the bramin for a village.*

If causal verbs formed from active and neuter verbs, are used in a passive sense, both the principal agent who causes, and the person by whom the action is done, are put in the instrumental case; as ಕೃಷ್ಣನಿಂದಜನನಿಂದಕರ್ಣನುಕೊಲಿಸಲ್ಪ

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ಟ್ಟನು *Crishna caused Carna to be killed by Arjuna*; ಕೃಷ್ಣನಿಂದಜುನನಿಂದ ಕೌರವಸೈನಿಗಳ್ಕಾದಿಸಲ್ಪಟ್ಟವು *Crishna caused the army of Cowrava to be driven away by Arjuna.* In exception to this rule when a few verbs are rendered causal and used in a passive sense, the principal agent of the verb must be in the instrumental case, the subordinate agent in the nominative, and the object acted upon by the verb, in the accusative; as ಗ್ವಾಲ್ಲನಿಂದ ದುರುಗಳ್ಕೂ ರನ್ನೆದಿಸಲ್ಪಟ್ಟವು *the cattle were caused by the shepherd to arrive at the village.*

A verb in the infinitive mood expresses some end or purpose, and is governed by another verb which follows it; as ಬರೆಯಲಿಕ್ಕಿಬಂದನು *he came to write*; ಅವನ ಸಂಗದಮಾಕಾಡಲಿಕ್ಕಿದ್ದಾದನು *he went to speak with him.*

The formation of the simple tenses having already been explained in the chapter of verbs, it is unnecessary to say any thing further here regarding it. The present tense of the affirmative mood in this language, is very frequently used for the future; thus ನಾನೈನಾನು ಕಚ್ಚೇರಿಗೆಂದ್ಹಾಗು ತ್ತೈನೆ *I will go to-morrow to the cutcherry*; ಬರುವವಾರಕ್ಕಿನಮಗೆನಿಮ್ಮ ಸಂಬಳವನ್ನುಕೊಡುತ್ತೈನೆ *I will give you your wages next week.* This, however, in some instances is common to the English language; for example, it is nearly the same whether we say, to-morrow I am going to the cutcherry, or to-morrow I will go to the cutcherry. The first and second forms of the future should always denote futurity; but the first form is also frequently used as an aorist; thus ಪೂರ್ವದಲ್ಲಿಮಧುರಾಪುರಿಯೆಂಬುವಪಟ್ಟಣದಲ್ಲಿ ತ್ರಿವಿಕ್ರಮನೆಂಬರಸನಿರುವನು *formerly there was a king called Trivicrama in the city called madhurapuri*; ಈಗಕೋರ್ಟಿನಲ್ಲಿಜಡ್ಜಿಗಳಿರುವರು *now the judges are in the court*; ನೀವವನಮನೆಗೆಹೋದ್ಹಾದಕಿನಾನೈರುಗಾಕಾಡುವನು *if you go to his house he will give you money to-morrow*; ಹೊನ್ನೆಯಿಲ್ಲಿಂದದಾರಟಿದ್ಹಾದಮನುಷ್ಯನನ್ನೆ ಕಂಬೆಗೆಶ್ಶಿರುವನಲ್ಲಿಂದ್ಯಿದಾ ತ್ರುಕಾರದುವನು, ನಾನೈಯಲ್ಲಿಗೆಬಂದ್ದುಶ್ಶಿರುವ

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ನು *the man that left this the day before yesterday, arrived at conjeveram yesterday, sets out thence to-day, and will arrive here to-morrow.*

By the assistance of the substantive verb ಆಗು *be,* which is added to the present and past gerunds of all verbs as an auxiliary, a compound preterit, a pluperfect, and a compound future may be formed; thus ಅವನುಮಾಡುತ್ತಾಯಿದ್ದಾನೆ *he is doing;* ಅವನುಮಾಡಿಯಿದ್ದಾನೆ *he has done;* ಅವನುಮಾಡುತ್ತಾಯಿದ್ದನು *he was doing;* ಅವನುಮಾಡಿಯಿದ್ದನು *he had done;* ಅವನುಮಾಡುತ್ತಾಯಿರುವನು *he will be doing;* ಅವನುಮಾಡಿಯಿರುವನು *he will have done,* &c.

The negative mood has only one tense, which is an aorist, and according to the context, expresses the present, past, or future; thus ಅವನೀಕಾಗದವನ್ನಿಗೆಬರೆಯನು *he does not write this paper now;* ನಿನ್ನೆಯಿಂದೀಸಂಗತಿಯನ್ನುನಾನರಿಯೆನು *I did not know this circumstance yesterday;* ನಾಳೆಯವನುಹೇಳಿದಪ್ರಕಾರನಾನುಮಾಡೆನು *I will not act to-morrow in the manner mentioned by him.*

The imperative mood does not require any further explanation, than what had been already given in the chapter upon verbs. In using the second person singular of this mood in the common dialect, if the person addressed be an inferior, the particles ಐ or ಏ are added to the verb, to denote the sex; as ವಿಷ್ಣುಮಿತ್ರನೇಈಕೆಲಸನಾಮಾಡಾಐ *O! Vishnumitra, do this business;* ಎಲೆಹೆಂಗುಸೇಇಲ್ಲಿಗೆಬಾಏ *O! female, come here.* The negative of the imperative mood is formed by the addition of the defective verb ಬೇಡ to an infinitive; as ನೀನಾದರಬೇಡ *read not thou;* ನೀವುಮಾತಾಡಬೇಡ *speak not ye.*

Gerunds.

The gerunds are used when any minor action or actions of the person who performs the main action are expressed, and they are always placed first in the

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sentence, and are governed by the verb denoting the main action. The gerunds always refer to some subordinate action performed by that particular agent only which is the nominative to the final governing verb. If the minor actions be simultaneous with the main action, the present gerund is used; but if they be antecedent in point of time, the past gerund is required; and if they be of a negative nature, the negative gerund is used; thus విక్రమార్కనుదుష్టర న్నుశిక్షించుచున్నుశిష్టరన్నురక్షించుచున్నురాజ్యవన్నాళిదను *Vicramárca reigned over the kingdom, punishing the wicked, and protecting the righteous;* కృష్ణనుమధురాపురవన్నుప్రవేశించికంసనున్నుచ్చాండుగ్రసేననిశిపట్టివన్నుకట్టించిబలరామనాడనేద్వారకకుతిరిగిబందను *Crishna having entered madhura, having killed Camsa, and having placed Ugraséna upon the throne, returned to dwáraka with Balaráma;* దుర్జిశంద్రనేంబరసునీతిమార్గవన్నుబిడదిసత్యవన్నతిక్రమించదిప్రజలన్నుబాధించదిబహుకాలరాజ్యవన్నాళుతిద్దను *the king Harish Chandra, without deviating from the path of justice, without exceeding the bounds of truth, and without oppressing his subjects, governed his kingdom during a very long period.*

In exception to the foregoing rule, it is to be observed that the past gerund has sometimes it's own nominative, independent of that of the final governing verb; thus వానునిమ్మన్నునాచూడక్రియవర్షమాయెను *it is ten years since I saw you;* అవర్యీయూరికిబందుబహుదివసమాయెను *they arrived here many days ago.*

The past and negative gerunds are also sometimes used to denote a cause; as నీవారహస్యవన్నుప్రకటనేమాడ్కిచేలసకట్టుతాయెను *from your having disclosed that secret, this business has terminated badly;* నీవాసమయశిరుగాకొడదిమదుపెనింక్రుదాయెను *from your not having given money at that time, the marriage was postponed.*

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Participles.

The affirmative and negative participles in this language, always perform the office of adjectives before nouns or pronouns. The participles have also the power of relative pronouns inherent in them, with reference to the noun or pronoun which immediately follows; and the use of separate relative pronouns is, therefore, unnecessary.

If an active participle be used after a nominative, the noun which follows the participle, in whatever case it may be, is the object affected by the action denoted by the participle; as ನಾನುಕೊಟ್ಟಿವಸ್ತ್ರವು *the cloth that I gave.*

If an active participle be used after an accusative case, the noun which immediately follows the participle, in whatever case it may be, is the agent to the action denoted by the participle; as ನಿನ್ನನ್ನುನೋಡಿದಮನುಷ್ಯನು *the man that saw you.*

If an active participle be used in a passive sense, the agent of the action precedes the participle in the instrumental case, and then the object which is affected by the action follows, and is considered as the nominative, in whatever case it may be; as ನನ್ನಿಂದಮಾಡಲ್ಪಟ್ಟಕೆಲಸವು *the business that was done by me.*

If the action denoted by the active participle refer to some instrument, place, or to some other subordinate correlative, the agent is placed first in the nominative, then the object in the accusative case, then the participle, and finally the instrument, place, or the other correlative, to which the action refers; as ರಾಮನುರಾವಣನನ್ನುಕೊಂದಬಾಣವು *the arrow with which Ráma killed Rávana.*

If a neuter or active participle that is not preceded by a noun, be followed by a noun, the noun which follows the participle, in whatever case it may be, is the agent to the action denoted by the participle; but the noun which follows the active participle, sometimes also becomes the object affected by the action denoted by such participle; thus ಓಡಿದಕುದುರೆ *the horse that ran;* ಬಾರದ

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మనుష్యను *the man that did not come;* నాడిదమనుష్యను *the man that saw;* ఓదిదపుస్తకవు *the book that was read.*

If a neuter or active participle preceded by a noun, in whatever case it may be, be followed by a noun in the nominative case, that case must sometimes in English be translated by the instrumental, locative, or other cases, according to the meaning of the sentence; as ఆూకళ్ళుకొట్టి బ్రాహ్మణను *the bramin to whom the cow was given;* or, *the bramin who gave the cow;* ధనవన్ను తేసిదపెట్టిగెయు *the box from which the money was taken;* రావణనన్ను కొండబాణవు *the arrow with which Rávana was killed;* నానిరువమనెయు *the house in which I live.*

It is here to be observed, that in adding the pronoun అదు to the past and negative participles, some changes are made which require particularly to be noticed. When the pronoun అదు is added to the past participles of regular verbs, and also to the negative participles derived from regular and irregular verbs, both the final syllable ద of the participle, and the pronoun అదు, are changed into ద్దు; but if it be added to an affirmative past participle derived from an irregular verb, the penultimate letter ద్ of the pronoun అదు is doubled; thus నానుశ్శళిద్దన్నుల్శళిదెను *I said what I heard;* నానుశిళిద్దన్నుల్శళు *tell me that which I have not heard;* అదరల్లిశిడద్దన్నుతెగదుకొండుబా *bring to me that which is not spoiled amongst them.*

All future participles become nouns by adding to them the pronouns అవను, అవళు, అవరు, ఆదు, and అవ, in order to denote an agent and it's sex; as బరెయువవను *a writer;* పాడువవళు *a songstress;* మాడువవరు *makers;* మాడువదు *the thing that makes;* మాడువవు *the things that make,* &c.

A mood corresponding with the subjunctive mood in English, is formed by the addition of the particles శి, ఱా, or ఆూగ్య, to the past participle, without

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any distinction in respect to tense, number, or gender. This mood expresses condition, and has a present, past, or future meaning. A corresponding negative mood cannot be formed without the assistance of the past participles యిద్ద or దాగాద.

EXAMPLE.

SINGULAR.

1 నానుమాడిదశి.....if *I do.*

2 నీనుమాడిదశి.....if *thou do.*

3 ఆవనుమాడిదశి.....if *he do.*
ఆవళుమాడిదశి.....if *she do.*
అదుమాడిదశి.....if *it do.*

PLURAL.

1 నావుమాడిదశి.....if *we do.*

2 నీవుమాడిదశి.....if *ye do.*

3 అవరుమాడిదశి.....if *they (m. and f.) do.*
అవుమాడిదశి.....if *they (n.) do.*

SINGULAR.

1 నానుకొట్టెరూ or కొట్టాగ్య.....although *I give.*

2 నీనుకొట్టెరూ or కొట్టాగ్య.....although *thou give.*

3 అవనుకొట్టెరూ or కొట్టాగ్య.....although *he give.*
ఆవళుకొట్టెరూ or కొట్టాగ్య.....although *she give.*
అదుకొట్టెరూ or కొట్టాగ్య.....although *it give.*

PLURAL.

1 నావుకొట్టెరూ or కొట్టాగ్య.....although *we give.*

2 నీవుకొట్టెరూ or కొట్టాగ్య.....although *ye give.*

3 అవరుకొట్టెరూ or కొట్టాగ్య.....although *they (m. and f.) give.*
అవుకొట్టెరూ or కొట్టాగ్య.....although *they (n.) give.*

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Besides this, when the subjunctive mood is used in an affirmative sense, either in the present or past tense, the word ಆದ್ದಕೆ which is composed of the past participle ಆದ್ದ, from the root ಆಗು, and the subjunctive particle ಕೆ, is added to a present or past gerund; as ನಾನುಮಾಡುತ್ತಾಯಿದ್ದಕೆ *if I am doing;* ನೀವು ಮಾಡಿಯಿದ್ದಕೆ *if ye had done;* &c. And if the tense be required to be particularly restricted, it may be easily done by mentioning the particular time; as ನೀನುನಿನ್ನೆಕೆಕರೆದಿಯವನುಬರುವನು *if thou didst call him yesterday, he will come;* ನಾನಿಗಕೊಟ್ಟಿಯವನುತಿನ್ನುವನು *if I give him now, he will eat;* ನಾಳೆನಿಯ್ಹೇಳಿದಿಯವನುಕೇಳಿಯಾನು *if thou wilt tell him to-morrow, he will hear it.*

If a subjunctive mood be required of a negative signification, the word ಆದ್ದಕೆ or ಆದಿದಕೆ, which is composed of the past participle ಆದಿದ, from the root ಆದಿಗು, and the subjunctive particle ಕೆ, is added to a negative gerund, and is indefinite with respect to time; thus ನೀನುನಿನ್ನೆಕಚ್ಚೇರಿಗೆಹೋಗದಿದ್ದಕೆ *if thou hadst not gone yesterday to the cutcherry;* ಅವಳಿಗಬಾರದಿದ್ದಕೆ *if she do not come now;* ಅವರುನಾಳೆಕೊಡದಿದ್ದಕೆ *if they do not give to-morrow.*

Moods corresponding with the potential mood in English, are formed by the addition of certain defective verbs as auxiliaries to the infinitive of another verb terminating in ಅ. The defective verbs ಊಪು and ಊರ are, however, always added to the infinitive terminating in ಲು.

The defective verbs ಊಪು and ಬಲ್ಲಿ, and their negatives ಊರ and ಅರಿಯ, are used to denote ability and inability. They have the personal affixes only, and are the same for all the tenses; but when the verb ಬಲ್ಲಿ is used after a noun, it then signifies *knowledge;* as ನಾನಾಸಮಾಚಾರವನ್ನುಬಲ್ಲೆನು *I know that news;* ನಾನವನನ್ನುಬಲ್ಲೆ *I know him;* ನಾನದನ್ನರಿಯೆ *I do not know that.*

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AFFIRMATIVE.

SINGULAR.

1 నానుమాడలాపేను or మాడబల్లేను .....*I can do.*

2 { నీమమాడలాపే or మాడలాపి..... / నీనుమాడబల్లే or మాడబల్లి..... } *thou canst do.*

3 { అవనుమాడలాపను or మాడబల్లను ...*he can do.* / అవళుమాడలాపళు or మాడబల్లళు.....*she can do.* / అదుమాడలాపదు or మాడబల్లదు.....*it can do.*

PLURAL.

1 నావుమాడలాపేవు or మాడబల్లేవు.....*we can do.*

2 నీవు మాడలాపిరి or మాడబల్లిరి.....*ye can do.*

3 { అవరుమాడలాపరు or మాడబల్లరు.....*they (m. and f.) can do.* / అవుమాడలాపవు or మాడబల్లవు.....*they (n.) can do.*

NEGATIVE.

SINGULAR.

1 నానుమాడలారేను or మాడలరియేను..*I cannot do.*

2 { నీనుమాడలారే or మాడలారి ..... / నీనుమాడలరియే or మాడలరియి ..... } *thou canst not do.*

3 { అవనుమాడలారను or మాడలరి యను..*he cannot do.* / అవళుమాడలారళు or మాడలరియళు...*she cannot do.* / అదుమాడలారదు or మాడలరియదు....*it cannot do.*

PLURAL.

1 నావుమాడలారేవు or మాడలరియేవు....*we cannot do.*

2 నీవుమాడలారిరి or మాడలరియరి.....*ye cannot do.*

3 { అవరుమాడలారరు or మాడలరియరు ..*they (m. and f.) cannot do.* / అవుమాడలారవు or మాడలరియవు ..*they (n.) cannot do.*

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The defective verb ಬೇಕು, and it's negative ಬೇಡ, when used as auxiliaries, correspond in signification with the English verbs must and must not; but when used simply after a noun, they denote want or requisition; as ನನಗೀಪುಸ್ತಕಗಳುಬೇಕು *I want these books*, ನನಗೆಹಣಬೇಕು *I require money*. These verbs are the same for all the tenses; the negative verb only takes the personal affixes for the second person plural.

AFFIRMATIVE.

SINGULAR.

1	ನಾನುಮಾಡಬೇಕು	*I must do.*
2	ನೀನುಮಾಡಬೇಕು	*thou must do.*
3	ಅವನುಮಾಡಬೇಕು	*he must do.*
	ಅವಳುಮಾಡಬೇಕು	*she must do.*
	ಅದುಮಾಡಬೇಕು	*it must do.*

PLURAL.

1	ನಾವುಮಾಡಬೇಕು	*we must do.*
2	ನೀವುಮಾಡಬೇಕು	*ye must do.*
3	ಅವರುಮಾಡಬೇಕು	*they (m. and f.) must do.*
	ಅವುಮಾಡಬೇಕು	*they (n.) must do.*

NEGATIVE.

SINGULAR.

1	ನಾನುಮಾಡಬೇಡ	*I must not do.*
2	ನೀನುಮಾಡಬೇಡ	*thou must not do.*
3	ಅವನುಮಾಡಬೇಡ	*he must not do.*
	ಅವಳುಮಾಡಬೇಡ	*she must not do.*
	ಅದುಮಾಡಬೇಡ	*it must not do.*

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PLURAL.

1 నావుమాడబ్యోడ.....*we must not do.*

2 నీవుమాడబ్యోడ, మాడబ్యోదిor మాడబ్యోదిరి....*ye must not do.*

3 అవరుమాడబ్యోడ.....*they (m. and f.) must not do.*
అవుమాడబ్యోడ or మాడబ్యోడవు.....*they (n.) must not do.*

The defective verb of the third person neuter బరుదు, and it's negative బారదు, which are derived from the root బరు *come*, when used as auxiliary verbs, express liberty or possibility; and must be translated by the words may and may not. These verbs are the same for all the tenses and genders; but in some places they denote the act of coming only; thus:

AFFIRMATIVE.

SINGULAR.

1 నానుమాడబరుదు.....*I may do.*

2 నీమమాడబరుదు.....*thou mayest do.*

3 అవనుమాడబరుదు.....*he may do.*
అవళుమాడబరుదు.....*she may do.*
అదుమాడబరుదు.....*it may do.*

PLURAL.

1 నావుమాడబరుదు.....*we may do.*

2 నీవుమాడబరుదు.....*ye may do.*

3 అవరుమాడబరుదు.....*they (m. and f.) may do.*
అవుమాడబరుదు.....*they (n.) may do.*

NEGATIVE.

SINGULAR.

1 నానుమాడబారదు.....*I may not do.*

2 నీనుమాడబారదు.....*thou mayest not do.*

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3 అవనుమాడబారదు.....*he may not do.*
అవళుమాడబారదు.....*she may not do.*
అదుమాడబారదు.....*it may not do.*

PLURAL.

1 నావుమాడబారదు.....*we may not do.*
2 నీవుమాడబారదు.....*ye may not do.*
3 అవరుమాడబారదు.....*they (m. and f.) may not do.*
అవుమాడబారదు.....*they (n.) may not do.*

The verb కూడువదు being the third person neuter, and it's negative కూడదు, which are derived from the root కూడు *join*, when used as auxiliaries, express possibility or liberty, and impossibility; and must be translated by the words may and may not. In other situations they denote the act of joining only; as అవనల్లికూడిదను *he joined there.*

AFFIRMATIVE.

SINGULAR.

1 నానుండ్యాగ కూడువదు.....*I may go.*
2 నీనుండ్యాగ కూడువదు.....*thou mayest go.*
3 అవనుండ్యాగ కూడువదు.....*he may go.*
అవళుండ్యాగ కూడువదు.....*she may go.*
అదుండ్యాగ కూడువదు.....*it may go.*

PLURAL.

1 నావుండ్యాగ కూడువదు.....*we may go.*
2 నీవుండ్యాగ కూడువదు.....*ye may go.*
3 అవరుండ్యాగ కూడువదు.....*they (m. and f.) may go.*
అవుండ్యాగ కూడువదు.....*they (n.) may go.*

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NEGATIVE.

SINGULAR.

1 ನಾನುಂಡಾಗ ಕೂಡದು.....*I may not go.*

2 ನೀನುಂಡಾಗ ಕೂಡದು.....*thou mayest not go.*

3 ಅವನುಂಡಾಗ ಕೂಡದು.....*he may not go.*
ಅವಳುಂಡಾಗ ಕೂಡದು.....*she may not go.*
ಅದುಂಡಾಗ ಕೂಡದು.....*it may not go.*

PLURAL.

1 ನಾವುಂಡಾಗ ಕೂಡದು.....*we may not go.*

2 ನೀವುಂಡಾಗ ಕೂಡದು.....*ye may not go.*

3 ಅವರುಂಡಾಗ ಕೂಡದು.....*they (m. and f.) may not go.*
ಅವುಂಡಾಗ ಕೂಡದು.....*they (n.) may not go.*

The defective verb ತಕ್ಕದ್ದು is used as an auxiliary to denote fitness or propriety, and is equivalent to the English auxiliary verb *ought*. This verb has no restriction as to time; nor has it a negative form. This defect is supplied by the defective verb ಕೂಡದು; thus:

AFFIRMATIVE.

SINGULAR.

1 ನಾನುಬರೆಯತಕ್ಕದ್ದು.....*I ought to write.*

2 ನೀನುಬರೆಯತಕ್ಕದ್ದು.....*thou oughtest to write.*

3 ಅವನುಬರೆಯತಕ್ಕದ್ದು.....*he ought to write.*
ಅವಳುಬರೆಯತಕ್ಕದ್ದು.....*she ought to write.*
ಅದುಬರೆಯತಕ್ಕದ್ದು.....*it ought to write.*

PLURAL.

1 ನಾವುಬರೆಯತಕ್ಕದ್ದು.....*we ought to write.*

2 ನೀವುಬರೆಯತಕ್ಕದ್ದು.....*ye ought to write.*

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3 { అవరుబరియ రిక్కరద్దు.....*they (m. & f.) ought to write.*
{ అవుబరి య రిక్కరద్దు.....*they (n.) ought to write.*

NEGATIVE.

వానుబరియకూడదు.....*I ought not to write*, &c.

Besides the verbs that have already been mentioned as corresponding with the potential mood, there are several others, the use of which it is necessary to explain, as they might otherwise embarrass, or even mislead, the student.

The present and aorist tenses of the root రాక్కు *go*, when added to an infinitive terminating in అ, denote futurity; as వానుఓదరాక్కు రేవె *I am going to read*; వానువాడరాక్కు వేను *I will see*, &c.

The verbs కొడు, కొడిసు, or ళ్ళు, signifying *give* or *allow*, when added to an infinitive as auxiliaries, denote the act of allowing or permitting a thing to be done; thus కొడు and కొడిసు are added to the infinitive terminating in అ, and ఈసు to that terminating in అలు; as అవనన్నుబరియ గొడు *allow him to write*; నన్నన్ననడియ గొడిసు *let me* or *allow me to walk*; అవనన్నుమాడల్లిసు *allow him to do.*

The defective verb ఒల్లు is used as an auxiliary to denote want of consent, and is always added to an infinitive terminating in లు. It has the personal affixes only, and always expresses negation; as:

SINGULAR.

1 వానుమాడలాల్లేను.....*I will not do.*
2 నీనుమాడలాల్లే.....*thou wilt not do.*
3 { అవనుమాడలాల్లను.....*he will not do.*
{ అవళుమాడలాల్లళు.....*she will not do.*
{ అదుమాడలాల్లదు.....*it will not do.*

PLURAL.

1 నావుమాడలాళ్లేవు.....*we will not do.*

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2 నీవు మాడలాల్లిరి.....ye will not do.

3 అవరు మాడలాల్లరు.....they (m. and f.) will not do.
అవు మాడలాల్లవు.....they (n.) will not do.

When the irregular verb పడు *suffer*, is added to neuter nouns denoting bodily suffering or mental affection, a compound verb is formed of a neuter signification; as భయపడు *fear*; అసూయపడు *love*; విచారపడు *be sorrowful.*

The verb కొళ్ళు, implying the act of buying or taking, when added to a past gerund, restricts the action denoted by the gerund exclusively to the agent; as ఆతనామనేగ్యాస్తరాండుతరామాడికొండను *he has made an agreement (for himself) about that house*; ఆకాగదవన్నవనాయికొండను *he read the paper (for his own benefit).*

The verbs కొడు and ఇడు, when added to a gerund, give a meaning directly contrary to the above, and denote that the agent has no benefit in the action; as అవనాండుకాగదాబరెదుకొడిదను *he wrote a paper (for some other person)*; అవనిగిరూవన్నుకొట్టుబిడు *give him the money.*

The verbs ఉరు and గురు, when added to present gerunds, denote the action expressed by the gerund to be habitual, and of continuance; as అవనుపకారామాడుత్తాబందను *he continued to do kindness*; అవనుపుస్తకగళన్నోదుత్తాయిద్దను *he was in the habit of reading books.*

When the pronouns అవను, అవళు, అదు, and their plurals, are added to the participle ఉళ్ళ, signifying *being*, and also when the affix వ and the personal affixes, with the exception of అదు and అవు, are added to the same, and used after an infinitive terminating in ఉ, it denotes an obligation without any reference to time, as in the following examples.

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SINGULAR.

1 నానుకొడలుళ్ళవను or కొడలుళ్ళవేను....*I am to pay.*

2 నీనుకొడలుళ్ళవను or కొడలుళ్ళవి.....*thou art to pay.*

3 అవనుకొడలుళ్ళవను.....*he is to pay.*
అవళుకొడలుళ్ళవళు.....*she is to pay.*
అదుకొడలుళ్ళదు.....*it is to pay.*

PEURAL.

1 నావుకొడలుళ్ళవరు or కొడలుళ్ళవేవు.....*we are to pay.*

2 నీవుకొడలుళ్ళవరు or కొడలుళ్ళవిరి .....*ye are to pay.*

3 అవరుకొడలుళ్ళవరు.....*they (m. and f.) are to pay.*
అవుకొడలుళ్ళవు.....*they (n.) are to pay.*

The neuter defective verbs ఉంటు and ఉళ్ళవు, signifying *there is, or there are,* denote the existence of a thing, and have neither the personal affixes nor those of time, but are used for all the tenses without any reference to time, sex, or number; as ఒబ్బబ్రాహ్మణనుంటు *there was a bramin;* అరసకుంటు *there are kings;* స్త్రీయరుంటు *there are females;* ఊనేగళుంటు or ఉళ్ళవు *there are elephants;* ఊదేశదల్లిచలువకుదురెగళుళ్ళవు *there are good horses in that country.* Their negative ఇల్ల, when added to a noun denotes the non-existence of a thing; and when it follows an infinitive terminating in లు, it denotes the negation of the action implied by the infinitive. It is also used as a negative answer to a question; thus ఈపెట్టిగెయల్లిరూనివిల్ల *there is no money in this chest;* అవనల్లియిల్ల *he is not there;* నీవ్యాదలిల్ల *ye did not read;* అవనుకేళలిల్ల *he did not hear;* ఊవ్యారినల్లియానేగళుంటే

are there elephants in that country? ಇಲ್ಲ *no.* ಈಕೆಲಸನೀವುಮಾಡಿದ್ದುಂಟೇ *did you do this business?* ಇಲ್ಲ *no.* This word defines neither time, gender, person, nor number.

The defective verb ಕುವುದು, signifies *it is*, or *yes*. This verb is used as an answer to a question, and denotes the affirmation of the action and of the genus; thus ನಿನ್ನವಮನಾ್ಯಿದನೇ *did he see thee?* ಕುವುದು *yes;* ಈಪುಸ್ತಕವವನದೇ *is that his book?* ಕುವುದು *yes;* ಇದುಚಿನ್ನವೇ *is this gold?* ಕುವುದು *yes;* ಇದುಕಲ್ಲೇ *is this stone?* ಕುವುದು *yes.* It's negative ಅಲ್ಲ, signifying *no*, is used to deny the genus, but not the existence of the object; as ಅದುಪರ್ವತವೇ *is it a mountain?* ಅಲ್ಲ *no;* ಅದುಮೋಡವು *it is a cloud;* ಅದುವಜ್ರವೇ *is that a diamond?* ಅಲ್ಲ *no;* ಅದುಗಾಜಿನಶಕಲವು *it is a piece of glass.*

The defective verb ಸಾಕು, signifies *enough*, or *it suffices*, but is not determinate in respect to tense, person, gender, or number; thus ನಿನಗೀದುಸಾಕು *this money is enough for thee;* ಅವನಸಂಗಡಯುದ್ಧಮಾಡಲೀಸೈನ್ಯಸಾಕು *these forces are sufficient to give him battle.*

When two or more nominatives are used in a sentence, the verb must be of the plural number, agreeing in person and gender with the noun last placed; as ರಾಮನುಲಕ್ಷ್ಮಣನುಹನುಮಂತನುಜಯಿಸಿದರು *Ráma, Lacshmana, and Hanumanta, conquered;* ಅರಸುಗಳುಅರಸಿಯುಆನೆಯುಬಂದವು *the kings, queen, and the elephant, are come;* ತಂದೆಯುತಾಯಿಯುಕೂಸುಗಳುಸುಖವಾಗಿಯಿದ್ದವು *the father, mother, and the children, lived happily;* ಕೃಷ್ಣನಿಂದಕಂಸನುಅವನಾನೆಯುಕೊಲ್ಲಲ್ಪಟ್ಟವು *Camsa and his elephant were killed by Crishna.* If the nominative, however, be a collective noun, the verb may be either of the singular or plural number; as ಕುದುರೆಬಂದು or ಕುದುರೆಬಂದವು *the horses came.*

When two or more nominatives of different genders, are used together in a

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sentence, the verb and the pronoun that refer to them must be of the plural number; and must agree in gender with the nominative last placed; thus ಆಕಳುಎಮ್ಮೆಯುಸಹ ಅಲ್ಲಿಗೆಹೋದವು ಅವನ್ನುನಾನುನೋಡಿದೆನು *the cows and the female are gone thither, and I saw them;* ಆಮನುಷ್ಯನುಅವನಹೆಂಡತಿಯೂಗಿಳಿಯೂಬರುತ್ತಿವೆಯಲ್ಲಿಗೆಬಂದುಶೇರಿದಾಗನಾನುನಿಮಗೆತಿಳಿಸುತ್ತೇನೆ *that man, his wife, and the parrot, are coming; and, when they arrive, I will let you know.*

When two or more personal pronouns of the singular or plural number are used together in a sentence, if one of them be of the first person, the verb or pronoun which refers to them, must be of the first person plural; as ಅವನುನೀನುನಾನುಮೈಸೂರಿಗೆಹೋದೆವುನಾವಲ್ಲಿರುವಾಗಸುಖವಾಗಿದ್ದೆವು *he, thou, and I, went to Mysoor; and, whilst we resided there, we lived very happily.* But, if one of them be of the second person, and there be no first person in the sentence, the verb or the pronoun which refers to them must be of the second person plural; thus ನೀನುಅವನುಬುದ್ಧಿವಂತರಾಗಿದ್ದೀರಿಯದರಿಂದನಿಮಗೆಪುಸ್ತಕವನ್ನುಕೊಡುವೆ *thou and he are sensible; and I, therefore, will give you this book.*

The first and third persons singular of verbs in the past tense, and in the first form of the future in the affirmative and negative moods, are frequently, without impropriety, deprived of the final syllable ನು of the personal affix; thus ನಾನುಬಂದೆನು or ಬಂದೆ *I came;* ಅವನುಮಾಡಿದನು or ಮಾಡಿದ *he did;* ನಾನುಮಾಡುವೆನು or ಮಾಡುವೆ *I will do;* ಅವನುಕುಣಿಯುವನು or ಕುಣಿಯುವ *he will dance;* ನಾನುಹಾಡೆನು or ಹಾಡೆ *I will not sing;* ಅವನುಬರೆಯನು or ಬರೆಯ *he will not write.*

The first, second, and third personal pronouns are frequently omitted when nominatives to a verb, without any impropriety, and are understood by the termination of the verb; thus ಬಂದೆನು or ಬಂದೆ *I came;* ನೋಡಿದಿ *thou sawest;* ಓದಿದನು or ಓದಿದ *he read;* ಹಾಡಿದಳು *she sang;* ಹೇಳಿದರು *they told;* ಓಡಿತು *it ran;* ಶೇರಿದವು *they (n.) arrived.*

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When the present gerund is twice repeated, it denotes the gradual progress of an action, or the continuance of it; thus ಅವನುನೆಲ್ಲಿಂದ್ಕಾಗುತ್ತಾಂದ್ಕಾಗು ತ್ತಾಯಿಂದ್ಕಾತ್ರಿಯೂಪಟ್ಟಣಾಕ್ಕಿಮುಟ್ಟುವನು *by continuing to go slowly, he will reach that city to-night;* ಈಭಾಷೆನಿಮಗ್ಕಿಗಬರುಳ್ಳ ಪ್ರಯಾಸವಾಗಿಕಾಣುತ್ತಿ ದೆಯಾದಶೆಓದುತ್ತಾಯೋದುತ್ತಾಗು ಲಭವಾದ್ಕಿತು *this language appears to you very difficult now, but by your continuing to read, it will become easy;* ಗ್ಕರುತ್ತಾಯಿರುತ್ತಾಯವನನಡತೆನಿಮಗೆಲ್ಲಿದ್ಕಿತು *you will learn his conduct by degrees.*

When various minor actions of others are represented as contemporaneous with the chief action performed by the principal person mentioned in the sentence, a number of infinitives terminating in ಲು are placed before the verb denoting the main action, and sometimes the past gerund ಆಗಿ is also added to the infinitives; as ಲಂಕಾಪಟ್ಟಣದಲ್ಲಿರಾಕ್ಷಸಸ್ಯೇನಿಗಳುದುಃಖಿಸಲುವಾನರ ಸ್ಯೇನಿಗಳುಸಂತ್ಕಾಷಿಸಲು ದ್ಯೇವತೆಗಳು ರಾಮಜಯವನ್ನುಪ್ರಾರ್ಥಿಸಲು ಶ್ರೀರಾಮನುದುರ್ಜನನಾದರಾವಣನನ್ನುಸಂಹರಿಸಿದನು or ಲಂಕಾಪಟ್ಟಣಾದಲ್ಲಿರಾಕ್ಷಸಸ್ಯೇನಿಗಳುದುಃಖಿಸಲಾಗಿವಾನರಸ್ಯೇನಿಗಳುಸಂತ್ಕಾಷಿಸಲಾಗಿದ್ಯೇವತೆಗಳು ರಾಮಜಯವನ್ನುಪ್ರಾರ್ಥಿಸಲಾಗಿಶ್ರೀರಾಮನುದುರ್ಜನನಾದರಾವಣನನ್ನುಸಂಹರಿಸಿದನು *whilst the forces of the Rácshasas were grieving in the city of lanca, whilst the forces of the Vánarás were rejoicing, and whilst the Dévás were praying for the victory of Ráma, Ráma killed the wicked Rávana.*

In some places the repetition of the same word gives a peculiar meaning, according to the mode in which it is used; and this often occurs both in speaking and writing; thus the repetition of a noun, and sometimes with the addition of ಆಗಿ, expresses excess in degree, quality, and quantity, and abundance, and also sometimes denotes each; the repetition of an adjective expresses excess in degree and quality; of a verb of the affirmative mood, contempt and ironical

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reproach; of a past gerund, habitual continuance; and of a word imitating a sound, imitation.

EXAMPLES.

ಆಮಾರ್ಗವುಮುಳ್ಳುಮುಳ್ಳಾಗಿಯದೆ *that path is thorny;* ಮನುಷ್ಯಮನುಷ್ಯನಿಗೊಂದ್ದುವರಹಾತ್ರಕಾರಕೊಳ್ಳ *at one pagoda each person;* ತಿಂಗಳುತಿಂಗಳಿಗೊಂದುವರಹಾಮ್ಯೋಶಿಗೆ *at one pagoda per month;* ದಾಡ್ಡದಾಡ್ಡಸುರಿಗಳು *very large horses;* ಅವನುಮಾಡಿದಮಾಡಿದ *he has done,* that is to say, *he has not done;* ಅವನನ್ನುಕೇಳಿಕೇಳಿನಾಕಾಯಿತು *I am tired of constantly asking him;* ಗಳಗಳೆಂದುಧ್ವನಿಯಾಯಿತು *it sounded galagala.*

OF INDECLINABLE WORDS AND PARTICLES.

The postpositions ಸಂಗಡ, ಸಂಗಾತಿ, ಒಡನೆ, ಕೂಡ *with;* ಬಗ್ಗೆ, ನಿಮಿತ್ತ, ನಿಮಿತ್ತವಾಗಿ, ನಿಮಿತ್ತಕಾಗಿ *on account of;* ತನಕ, ವರಿಗೆ, ಮಟ್ಟಿಗೆ, ಪರ್ಯಂತ *till, until,* or *as far as,* ಸುತ್ತ, ಸುತ್ತಲು, ಸುತ್ತಲೂ *about,* or *around;* ಬಳಿಕ, ತರುವಾಯ *after;* and ಬಳಿಯ *near;* are always added to nouns in the genitive case; and ಓಸರ, ಓಸ್ಕರ, or ಓಸ್ಕರವಾಗಿ, *for;* ಗಿಂತ, ಗಿಂತಲು, ಅಂತ, or ಅಂತಲು *than;* and ಮುಂಚೆ, or ಮುಂಚೆತವಾಗಿ *before;* to nouns in the dative case, to denote relation; as will be perceived in the following examples.

ಸಂಗಡ, ಸಂಗಾತಿ, ಒಡನೆ, ಕೂಡ *with.*

ಅರಸನಸಂಗಡಪ್ರಧಾನಿಮಾತಾಡುತ್ತಿದ್ದನು *the minister was speaking with the king;* ಆಕಳಿನಸಂಗಾತಿಕರುಹೋಯಿತು *the calf went with the cow;* ನೀನುನನ್ನಾಡನೆಮಾತಾಡಬೇಡ *speak not thou with me;* ಈಸಂಗತಿಯೊಡನೆಶ್ಯರಿದಕಾಗದಗಳೆಲ್ಲಿಯವೆ *where are the papers connected with this business?* ಅವನಕೂಡಯಾರುಹೋದರು *who went with him?* It is to be observed that these postpositions are not used as prepositions are in English, when an instrumental cause is to be expressed; thus, when we say, *he stabbed her with a dagger,* it must be translated ಅವನವಳನ್ನುಕಟ್ಟಾರಿಯಿಂದಿರಿದನು, not ಕಟ್ಟಾರಿಯಸಂಗಾತಿ &c.

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ಬಗ್ಗೆ, ನಿಮಿತ್ತ, ಕುಸುಕ, ಕುಸುಕಾಗಿ *on account of.*

ಆಮನೆಯಬಗ್ಗೆಮಾತಾಡುತ್ತಿದ್ದೆನು *I was speaking regarding that house;* ಈಕೆಲಸದನಿಮಿತ್ತವಾಗಿನಿವ್ಭಯಪಡಬೇಡಿರಿ *fear not on account of this business;* ಈಹಣವಮ್ಮನಕೊಡುವದರಕುಸುಕವನನ್ನುಕರೆದೆನು *I called him in order to give him this money.* These postpositions are also sometimes added to participles; as ನಾನಾಕುದುರೆಯನ್ನುಕೊಳ್ಳುವನಿಮಿತ್ತವಾಗಿಯೋ ಬ್ಬಮನುಷ್ಯನನ್ನುಕಳುಹಿಸಿದೆನು *I sent a man in order to purchase that horse.*

ತನಕ, ವರಿಗೆ, ಪರ್ಯಂತ್ರ, ಮಟ್ಟಿಗೆ *till, until,* or *as far as.*

ನಾನುಶ್ರೀರಂಗಪಟ್ಟಣದತನಕ, ವರಿಗೆ, ಪರ್ಯಂತ್ರ, or ಮಟ್ಟಿಗೆ, ನಾನ್ಯಾಡಿಯಿದ್ದೇನೆ *I have seen (the country) as far as Seringapatam;* ಆಯರುತಿಂಗಳಗಳ, ತನಕ, ವರಿಗೆ, ಪರ್ಯಂತ್ರ, or ಮಟ್ಟಿಗೆಯವನಿಗೆಸಂಬಳಕೊಡುತ್ತಾಯಿದ್ದರು *they continued to give him wages till six months ago.* These postpositions are also sometimes added to participles; as ಅರಸರಮನೆಯಿಂದಹೊರಡುವತನಕ, ವರಿಗೆ, ಪರ್ಯಂತ್ರ, or ಮಟ್ಟಿಗೆನಾನುಪ್ರಧಾನಿಯಸಂಗಡಮಾತಾಡುತ್ತಿದ್ದೆನು *I was speaking to the minister till the king set out from his palace.* When the last of these postpositions ಮಟ್ಟಿಗೆ is added to certain pronouns, it must be translated into English in the following manner; ನಿನ್ನಮಟ್ಟಿಗೆನೀನುಮಾತಾಡು *speak thou for thyself only;* ಅವನಮಟ್ಟಿಗೆಯವನುಜಾಗ್ರತೆಯಾಗಿರಬೇಕು *he himself must be careful.*

ಸುತ್ತ, ಸುಮ್ಮ, ಸುತ್ತಲು *about,* or *around.*

ಅವನಸುತ್ತ, ಸುಮ್ಮ, or ಸುತ್ತಲಿರುವಮನುಷ್ಯರುಬಹಳಯೋಗ್ಯರು *the persons about him are very respectable;* ಆಬಾವಿಯಸುತ್ತ, ಸುಮ್ಮ, or ಸುತ್ತಲಾಗಾದು ಗೋಡೆಹಾಕಬೇಕುಇಲ್ಲದಿದ್ದಶಿಬಹಳಪ್ರವ ವಾಗಿದ್ದೀತು *a wall must be raised around that well, or it will prove dangerous.*

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ಬಳಿಕ, ತರುವಾಯ *after.*

ಅದರಬಳಿಕ or ತರುವಾಯಾತಿಲಸವೈನಾಯಿತು *what became of that business after that?* ಈಕಾಗದಗಳ ಸ್ವಾನ್ಯಾದಿದಬಳಿಕ or ತರುವಾಯಾಸಂಗತಿನಿಮಗೆ ವಿಶದವಾಗಿಲಿಲಿದ್ದಿರುತು *you will become acquainted with this subject after perusing those papers.* These postpositions are also sometimes added to the past participles; as ನೀನುಬರಿಸಿದಂದ್ಯಾದಬಳಿಕ or ತರುವಾಯ ನನಿಗುತ್ರಕಾಬರೆಯಲಿಲ್ಲ *you have not written to me since you proceeded to your village;* ನೀವುಹೇಳಿದಬಳಿಕ or ತರುವಾಯನನಗೀಸಮಾಚಾರವುತಿಲಿಯಿತು *after you had stated this news, I became acquainted with it.*

ಬಳಿಯ, ಬಳಿಯಲ್ಲಿ *near.*

ನೀನವನಬಳಿಯಹಾಗಬೇಡ *do not go near him;* ಅವನಬಳಿಯಲ್ಲಿದ್ದಜನರು ಬಹಳಬುದ್ಧಿವಂತರು *the persons that were near him are very sensible.* The word ಬಳಿ takes also the affixes of the instrumental and dative cases; as ಅರಸನಬಳಿಯಿಂದಬಂದಮನುಷ್ಯನು *the man that came from the king;* ಅವನರಮನೆಯಬಳಿಗೆಂದ್ಯಾದನು *he went towards the palace.*

ಓಸ್ಕರ; ಓಸರ *for, in order,* or *regarding.*

ಈಸಾಮಾನುಗಳುಮನೆಯನ್ನುಕಟ್ಟುವದಕ್ಕೋಸ್ಕರತರಲ್ಪಟ್ಟಿವೆ *these materials were brought for the purpose of building a house;* ಅವನುತಾನುತಪ್ಪಿಸಿಕೊಳ್ಳುವದಕ್ಕೋಸ್ಕರಹೀಂಶಮಾತಾಡುತ್ತಾನೆ *he speaks in this manner in order that he may escape;* ನಿನಗೋಸ್ಕರವನಸಂಗಡನಿನ್ನೆಮಾತಾಡುತ್ತಿದ್ದೆನು *I was speaking to him yesterday regarding you.* These postpositions are added to the participles also; but they are not used in places where the English word *for* is used to signify *instead of.*

ಗಿಂತ, ಗಿಂತಲು, ಅಂತ, ಅಂತಲು *than.*

ಅವನಿಗಿಂತಲುನೀನುಬುದ್ಧಿವಂತನು *thou art wiser than he;* ನನ್ನಕುದುರೆಗಿಂತನಿಂನಕುದುರೆದಾಡ್ಡದು *your horse is greater than mine;* ಈಪಟ್ಟಣಕ್ಕಿಂತ

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or ಈಪಟ್ಟಣಾಕ್ಕಂತೆಲ್ಲೀಪಟ್ಟಣಾ ಬಹಳವಿಶಾಲವಾದದ್ದು *this city is more spacious than that.*

ಮುಂಚೆ, ಮುಂಚಿತವಾಗಿ *before.*

ನನಗೆಮುಂಚೆಯವನುಮಾತಾಡುತ್ತಿದ್ದನು *he was speaking before me;* ನೀವು ಮುಂಚೆತಿವಾಗಿನನಗೆಲ್ಲೀಯಿದ್ದಕೆನಾನವನಸಂಗಡಮಾತಾಡಿರುವೆ *if you had told me before, I would have spoken to him.* They are added to the present and negative participles also; as ನಾನುಲ್ಲೀವವುಮುಂಚೆನಿನು ಮಾತಾಡಬೇಡ *speak not before I tell you;* but they are not used to express the word before, when signifying presence. In such places the word ಮುಂದೆ or ಎದುರಿಗೆ is used; as ಊರಿಗೆಪ್ಪುಮಾಡಿದವನುಮೈಜಿಸ್ಟ್ರೇಟನವರಮುಂದೆ or ಎದುರಿಗೆತರಲ್ಪಟ್ಟನು *the offender was brought before the magistrate.*

ಮೇಲೆ *upon* or *above,* ಕೆಳಗೆ *down, under,* or *below,* are also used as postpositions, and added to genitives; and ಮೇಲೆ is sometimes added to the past and negative participles also; as ಈಕಾಗದಗಳನ್ನುಮೇಜಿಯಮೇಲಿಡು *leave these papers upon the table;* ನೀವುಬಂದಮೇಲೆನನಗೆನೆನಪುಮಾಡಿರಿ *remind me on your coming;* ಊಮೇಲೆನಾನುನನ್ನಮನೆಗೆಹೋದೆನು *upon that I went to my house;* ಮೇಲೆನೋಡಿದರೆನಕ್ಷತ್ರಗಳುಕಾಣುತ್ತವೆ *if you look above, the stars appear;* ಊಮರದಕೆಳಗೆಒಬ್ಬಮನುಷ್ಯನುಕೂತಿದ್ದನು *a man was sitting under that tree;* ಭೂಮಿಯಕೆಳಗೆ *under* or *below the ground.*

ಹೊರತು, ಹೊರತು, or ಹೊರತಾಗಿ *without, except, but,* or *unless.*

When these postpositions are added to an accusative, they signify *without* or *except;* and, if added to any word terminating with the emphatic ಏ, they signify *but;* and when joined to a verb of the subjunctive mood terminating in ಕೆ, and the emphatic ಏ, they signify *unless;* as ನಿಮ್ಮನ್ನುಹೊರತಾಗಿನಾನೀಕೆಲಸವನ್ನುಮಾಡಲಾರೆ *I cannot do this business without you;* ಅವನುಹೊರತುನೀವೆಲ್ಲರುಬಂದ್ದಿರಿ *come all of you except him;* ನಾನವನನ್ನುನೋಡಿದ್ದೇಹೊರ

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ತ್ರ-ವನಸಂಗಡಮಾತಾಡಲಿಲ್ಲ *I saw him, but did not speak to him;* ನೀವು ಕೇಳಿದಶ್ಯಾತಾರತಿವಸುಕ್ಕಾಡುವದಿಲ್ಲ *he will not give it, unless you ask for it.*

Adverbs.

An adverb in this language is not, as in English, used at the end of a sentence, but always precedes a noun of quality, a verb, a participle, or a gerund, and sometimes also another adverb, to express some circumstance regarding it; as ಅವನುಬಹಳದಾಡ್ಡಮನುಷ್ಯನು *he is very great man;* ಅವನುಮೆಲ್ಲಗೆಮಾತಾಡುತ್ತಾನೆ *he speaks slowly;* ಅವನುನೆಟ್ಟಗೆಹೋದನು *he went straightly;* ಅಲ್ಲಿಂದಶಿರಿಗಿಬಂದಮನುಷ್ಯನು *the man that returned thence;* ನೀನುಶ್ಘ್ರವಾಗಿಹ್ಯಾಗಿಯಲ್ಲಿಕಾದುಕೊಂಡಿರಬೇಕು *you must go soon, and remain in attendance there;* ಅವನುಬಹಳಜಾಗ್ರತೆಯಾಗಿನಡಿದುಕೊಂಡನು *he behaved very diligently.*

The adverbs ಹಾಗೆ or ಹಾಂಗೆ *in that manner,* ಹ್ಯಾಗೆ or ಹ್ಯಾಂಗೆ *in which manner?* are sometimes used simply as in English; thus ನೀವುಹಾಗೆ or ಹಾಂಗೆಮಾತಾಡಬ್ಯಾಡಿರಿ *speak not ye in that manner;* ನಾನವನಸಂಗಡಹ್ಯಾಗೆ or ಹ್ಯಾಂಗೆಮಾತಾಡಬೇಕು *in what manner must I speak to him?* When ಹಾಗೆ or ಹಾಂಗೆ is added to a noun in the genitive case, or to a participle, it signifies *like, so that,* and *as if;* thus ಈಕಲ್ಲುವಜ್ರದಹಾಗೆಕಾಣುತ್ತದೆ *this stone appears like a diamond;* ನಾನುಕೇಳುವಹಾಂಗೆಶ್ಘಟ್ಟಿಯಾಗಿಯೋದು *read loudly that I may hear;* ಅವನದನ್ನುತಾನುನೋಡಿದಹಾಗೆಮಾತಾಡುತ್ತಾನೆ *he speaks as if he had seen it.* When the emphatic ಏ is added, it then signifies *in the same manner;* as ಅವನುನೀಯೇಳಿದಹಾಂಗೇಮಾಡಿದನು *he acted in the same manner as you told him.* When the word ಊದರು is added to ಹಾಂಗೆ it signifies *or, at least,* and *even;* as ಹಾಂಗಾದರುಯೀಂಗಾದರುಮಾಡಬೇಕು *you must do in that* or *this manner;* ಹಾಂಗಾದರೂಮಾಡು *do at least in that manner;* ಹಾಂಗಾದರುಮಾಡಲಿಲ್ಲ *he did not act even in that manner.* When

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the word ఊరదరు or the particle ఊ is added to ఏమ్యాంశి, it signifies *at any rate*; as ఏమ్యాంగాదరు or ఏమ్యాంసఁ ఈ సంజెగెకొడబెక్కరు *at any rate you must give it this evening.*

The adverb ఆగ *then*, is always added to participles instead of *when*, but యావాగ is used interrogatively; as నానుహేళిదాగ నన్నమాతెన్నసిసుళ్ళిల్ల *thou didst not listen to me when I told thee;* అవ నమనెగెహోయావాగ హోది *when didst thou go to his house?* When the word ఊరదరు is added to యావాగ, it signifies *at any time*, or *ever*; and when the conjunctive particle ఊ is added, it signifies *always*, or *at all times*; as నీనుయావాగాదరూ అవనమనెగిహోదాదద్దుంటో *didst thou at any time go to his house?* అవను యావాగలూబరెయుత్తిరుతానె *he is always writing.*

అంతె or ఓపాదెయలి *like.*

These adverbs are always added to genitives; as రామనంతెయర సిల్ల *there is no king like Rama;* సిక్క దాళిపాదెయలిగర్జిసిదను *he roared like a lion.* When అంతె is added to a participle, it signifies *so that*; as నావల్లిబందు శీఘ్ర బడక్కెమంబెగెండు రూశానక్కాగరూసిద్ధవాగిరువంతెయప్పగె మాడబెక్కు *you must give orders so that the ryots and curnums may be present before we arrive there.* When అంతె is used at the end of a sentence, it signifies that the person who speaks does not know the thing himself, but only heard from others; as అవ సుబరుళ్ళుద్ధివంతనంతె *he is said to be very wise.*

అంత, అంతు, or ఎంత, ఎంతు.

నీవిక్కూవన్నన నగెకొడబెక్కంత or బేశింత వసుల్ళిదను *he said, you must pay me this money;* మళెబందిరింతు or బందీతెంతున నగె కాణుత్తదె *it appears to me that there will be rain.* Sometimes the conjunctive particle ఊ is added to these words when two or more sentences of the

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description here undermentioned are joined together to complete a period; thus ಅಂತೆಶಾನುಮಂಗಳೂರಿಗೆಹೋಗು ತ್ತೇನೆಂತೆಲೂಅಲ್ಲಿಗೆಮಟ್ಟಿದ ಮ್ಮೀನ ನಕೆ ನೂರುವರಹಾಗಳುಕಳುಹಿಸುತ್ತೇನೆಂತೆಲೂಅಂದ್ಕೆಳಿದನು *he said that he was going to mangalore; and that when he arrived there, he would send me a hundred pagodas;* ಅಂಪಟ್ಟಣಬಹಳದಾಡ್ಡದೆಂತೆಲೂ ಅಲ್ಲಿಬಹಳವರ್ತಕರಿರುತ್ತಾರೆಂತೆಲೂನಾನಲ್ಲಿಗೆಹೋದಕಿಬಹಳಪ್ರಾಪ್ತಿಯಾದ್ಕಿತೆಂತೆಲೂಅಂದ್ಕೆಳಿದನು *he said that that city was very large; that there were a great many merchants there; and that if I went there, it might be very advantageous to me.* It may further be remarked, that the verbal noun ಎಂಬುವದು *the act of saying,* and the past gerund ಆಗಿ *having become,* are sometimes used in place of ಎಂತೆ; thus ತೆನಗೆಬಹಳಪಡ್ರವಮಾಡಿದಕೆಂಬುವದಾಗಿಅಂದ್ಕೆಳಿದನು *he said that he had been very much oppressed;* ತಾನುಮೈಸೂರಿಗೆಹೋಗುತ್ತೇನೆಂಬುದಾಗಿಯೂತನ್ನನ್ನುಕಡನಾನುಬರಬೇಕೆಂಬುದಾಗಿಯೂಅಂದ್ಕೆಳಿದನು *he said that he was going to mysoor, and that I must follow him.*

ಅಲ್ಲವೆ

This word when used interrogatively, signifies *is it not?* and sometimes it signifies *or,* as ಈ ಕಾಗದವವನುಬರೆದ್ದಲ್ಲವೆ *is not this paper his writing?* ಅವನುರಾಮನಲ್ಲವೆ *is not he Ráma?* ಅವನುಮನೆಯಲ್ಲಿಯಿದ್ದಾನೋಅಲ್ಲಿವೆ ದಾರಹೆಂದೋಹೋದನೋ *is he in the house, or has he gone out?*

ಅಲ್ಲದೆ

This word signifies *or, but,* and *besides,* as in the following examples; ಪರ್ವತವೇಅಲ್ಲದೆ ಮೋಡವೇ *is it a mountain or a cloud?* ಮಾತಾಡಿದನಲ್ಲದೆಬರೆಯಲಿಲ್ಲ *he spoke, but did not write;* ಅವನಲ್ಲದೆನಾಲ್ಕುಮಂದಿಬಂದರು *four people came besides him.*

The adverb ಬಹಳ is sometimes prefixed to words to denote the superlative degree; thus ಅವರುಬಹಳಸಂತೋಷವಾಗಿದ್ದಾರೆ *they are very glad.* At other times it denotes *many* or *much;* as ಅಲ್ಲಿಬಹಳಜನವಿತ್ತು *there were many*

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people there; అవనుబరుళరుూవమ్నసంపా దిసిదను *he procured much money.*

The words అంథా *of that kind,* ఇంథా *of this kind,* and ఎంథా *of what kind?* are used as follows; అంథామను ష్యనుయారూఇల్లి *there is not any person of that kind;* నానింథాకుదుశియొందుకొళ్ళచ్కెకాగియదె *I want to buy a horse of this kind;* అవనెంథామమష్యనాగ్యానానరియే *I know not what kind of man he is.*

Conjunctions.

ఊదరు

This word sometimes signifies *or,* and at others *any, even, at least;* thus రామనాదరులక్ష్మణనాదరుభరతనాదరు *Ráma, Lacshmana, or Bharata;* యారాదరుబందరె *if any person come;* ఎల్లియాదరు *at any place;* యావమనుష్యనన్నాదరుకళుపిసు *send any man;* అవనిగొందుకానాదరుకొడచ్కెడ *do not give him even a single cash;* నాళెయాదరుకొడుశ్కియే *will thou at least give it to-morrow?*

ఊదరె

This word signifies *but;* thus నామట్కెళిదెనాదరెయవనుకెళిలిల్ల *I told him, but he did not listen to me.*

ఊగలి

This word signifies *or;* thus అరసనాగలి ప్రధానియాగలియిల్లిగెబందరె *if the king or the minister come hither.*

ఊదాగ్యు

This word signifies *however;* thus యురోపెదెశవిల్లగెబరుళదూరవాద్దరిందారుశింగళగళిగల్లిగెందాగిశ్కిరువదుబరుళకష్టవాదాగ్యుళుచన్నాగిబ్కిసిదరెయిమన్నాశ్కిప్రవాగిమట్టెబరుదు *Europe is very far*

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from this place; it will be difficult to arrive there in six months; however, if the wind be favorable, we may arrive there earlier.

ಮತ್ತು or ಮತ್ತೆ

These words sometimes signify *and;* at other times *more* and *else;* thus ಆನೆಗಳುಕುದುರೆಗಳುಮತ್ತಕ್ಕಾಂಟೆಗಳುಬಂದವು *elephants, horses, and camels, arrived;* ಮತ್ತುಕೆಲವುಕಾಗದಗಳಿವೆ *there are some more papers;* ನನಗವನಸಂಗಡಮತ್ತುಸ್ವಲ್ಪಮಾತಾಡಬೇಕಾಗಿಯದೆ *I have something more to say to him;* ಮತ್ತೇನು *what else?* ಮತ್ತೆಯಾರು *who else?* &c.

ಸಹ

This word sometimes signifies *with,* and at others *even* and *also;* thus ರಾಮನಸಹಲಕ್ಷ್ಮಣನುಹೋದನು *Lacshmana went with Ráma;* ಒಂದುರೂಪಾಸಹಕೊಡಲಿಲ್ಲ *he did not give even a fanam;* ನಾವುಬೆಂಗಳೂರಿಗೆಹೋದಾಗವರುಸಹಬಂದರು *when we went to bangalore, they also followed us.*

ಇನ್ನೂ

This word sometimes signifies *more,* and at others *yet, still;* thus ನಾನುನಿಮಗಿನ್ನೂಕೆಲವುರೂಪಾಯಿಕೊಡುವೆ *I will give you some more money;* ಊರಿಗೆಹೋದಮನುಷ್ಯನಿನ್ನೂಬರಲಿಲ್ಲ *the man who went to the country has not yet returned;* ಅವನಿನ್ನೂನನಗೆನೂರುವರಹಾಕೊಡಬೇಕು *he is still indebted to me one hundred pagodas.*

ಆದ್ದರಿಂದ

This word signifies *because, therefore;* thus ಅವನುಬುದ್ಧಿಶಾಲಿಯಾದ್ದರಿಂದಪುರಸ್ಕಾರವೃದ್ಧಿಯಾಗುವನು *because he is wise he will be promoted;* ಅವನುನನ್ನಸಂಗಡಹೇಳಲಿಲ್ಲವಾದ್ದರಿಂದದನ್ನುನಾನರಿಯೆ *he did not tell me; and, therefore, I do not know it.*

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The interjections are used as follows:

అయ్యో.. అకటి... అయ్యోయి.. } sorrow and pain..... { అయ్యో &c. అవరిగిం ధా పపత్తు సంభవిసితు *alas! what a misfortune has befallen them!*

అఁ ..... ఆఁ..... } pleasure, admiration, jest, or reproach. { అఁ or ఆఁ ఈకథయెష్టుమనోహరవాగియదె *ha! how pleasant is this story!* అఁ or ఆఁ నీవనహాంగెబుద్ధివంతనిప్రపంచదల్లియేయిల్ల *ah! there is no man so wise as he in this world!*

ఛీ..... ఫ్ఁ..... } disgust..... { ఛీ or ఫ్ఁ దుష్టనేమాతాడబేడ *fy! wretch do not speak!*

ఓ..... ఎతి..... ఎత్తో..... అగో..... ఎలేగి..... ఎత్తై ..... ఎలా..... ఎలాగా... } The use of these interjections has already been explained in this chapter, under the head of nouns.

PARTICLES.

ఏ..... ఓ..... ఆ ..... } doubt or question.... { ఈపుస్తకవురామనదేయల్లదేశేషనదే *does this book belong to Ráma, or to Shésha?* ఈతప్పవనుమాడిదనే *did he commit this offence?* అవనుయారాగానరియే *I know not who he is;* అవనుపండితనేనా *is he a learned person?* అవనుబందనా *is he come?*

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ವಿ..... .....affirmation..... ..... { ಈಕೆಲಸವನ್ನವನ್ಮಾಡಬೇಕು *he must do this business.*

ಊ

This particle sometimes signifies *and*, and serves to connect words and sentences; at others it signifies *also, even;* thus ಕೃಷ್ಣನೂಶೇಷನೂಲಕ್ಷ್ಮಣನೂಬಂದರು *Crishna, Shésha, and Lacshmana, have come;* ಊಗಲೂ, ಈಗಲೂ *now and then;* ವಿದ್ಯೆಯಿಂದಲೂಬುದ್ಧಿಯಿಂದಲೂಅವನುಶ್ರೇಷ್ಟನಾದನು *by learning and prudence he became a great man;* ಅವನುನೋಡುತ್ತಲೂಹೇಳುತ್ತಲೂ ಇದ್ದನು *he was looking and telling;* ನನ್ನಸಂಗಡವನೂಬರೆಯುತ್ತಿದ್ದನು *he was also writing with me;* ಅಲ್ಲಿಯೊಬ್ಬನೂಇಲ್ಲ *there is not even a single person there.* When the words ಇಲ್ಲ or ಅಲ್ಲ are added to the conjunctive particles, and joined to two different words, they signify *neither* and *nor;* as ಅಲ್ಲಿನೀನೂ ಇಲ್ಲಅವನೂಇಲ್ಲ *neither you nor he were there;* ಊಶಿಶುವಿಗೆತಂದೆಯೂಇಲ್ಲತಾಯೂಇಲ್ಲ *that infant has neither father nor mother;* ಇದುಹಿತ್ತಾಳೆಯೂಅಲ್ಲಬೆನ್ನವೂಅಲ್ಲ *this is neither brass nor gold.*

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APPENDIX.

Of NUMBERS.

1st. CARDINAL NUMBERS.

The cardinal numbers in Carnáṭaca, are as follows:

ಒಂದು.....1

ಎರಡು.....2

ಮೂರು.....3

ನಾಲ್ಕು.....4

ಐದು.....5

ಆರು.....6

ಏಳು.....7

ಎಂಟು.....8

ಒಂಭತ್ತು.....9

ಹತ್ತು.....10

ಹನ್ನೊಂದು.....11

ಹನ್ನೆರಡು.....12

ಹದಿಮೂರು.....13

ಹದಿನಾಲ್ಕು.....14

ಹದಿನೈದು.....15

ಹದಿನಾರು.....16

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ఒఒ..... పదినొక్క..... 17

ఒఁ..... పదినెంటు..... 18

ఒం..... పదకొండు..... 19

౨౦..... ఇప్పది..... 20

౨౧..... ఇప్పదొకండు..... 21

౨౨..... ఇప్పదిరెండు..... 22

౨౩..... ఇప్పదిమూడు..... 23

౨౪..... ఇప్పదినాల్గు..... 24

౨౫..... ఇప్పదిరైదు..... 25

౨౬..... ఇప్పదారు..... 26

౨౭..... ఇప్పదిరొక్క..... 27

౨౮..... ఇప్పదిరెంటు..... 28

౨౯..... ఇప్పదొకండు..... 29

౩౦..... ముప్పది..... 30

౪౦..... నాల్బది..... 40

౫౦..... ఏబది..... 50

౬౦..... అరువది..... 60

౭౦..... ఎప్పది..... 70

౮౦..... ఎంబది..... 80

౯౦..... తొంబది..... 90

౧౦౦..... నూరు..... 100

౧౦౧..... నూరొకండు..... 101

౧౧౦..... నూటపది..... 110

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౨౦౦ ..... ఇన్నూఱు 200
౩౦౦ ..... మున్నూఱు 300
౪౦౦ ..... నాల్గున్నూఱు 400
౫౦౦ ..... ఐనూఱు 500
౬౦౦ ..... ఱూఱు నూఱు 600
౭౦౦ ..... ఏడ్నూఱు 700
౮౦౦ ..... ఎంటె నూఱు 800
౯౦౦ ..... ఒంబయ్నూఱు 900
౧౦౦౦ ..... నావిర 1000
౧౦౦౧ ..... నావిరదాందు 1001
౧౦౧౦ ..... నావిరదరువ్వె 1010
౧౧౦౦ ..... నావిరదనూఱు 1100
౧౦౦౦౦ ..... ఱవ్వె నావిర 10,000
౧౦౦౦౦౦ ..... లక్ష్మి 100,000
౧౦౦౦౦౦౦౦ ..... కోటి 10,00,00,000

2d. FRACTIONS.

An unit is divided into fractions, in the following manner:

౧ ..... ఒందు 1
౩/౪ ..... ముక్కాలు ..... $\frac{3}{4}$
౧/౨ ..... అరె ..... $\frac{1}{2}$
౧/౪ ..... కాలు ..... $\frac{1}{4}$
౩/౧౬ ..... మూరుపీసె ..... $\frac{3}{16}$
౨/౧౬ ..... ఱెండి ..... $\frac{2}{16}$
౧/౧౬ ..... పీసె ..... $\frac{1}{16}$
౩/౬౪ ..... ముక్కాగాసి ..... $\frac{3}{64}$

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II ..... అశేవిస్ .. .. $\frac{2}{64}$

I ..... కాగో ..... $\frac{1}{64}$

≡ ..... మూరుగిద్దాగో ..... $\frac{3}{256}$

= ..... అశేకాగో ..... $\frac{2}{256}$

– ..... గిద్దాగో ..... $\frac{1}{256}$

The fractional parts of a pagoda, rupee, or fanam, are expressed by the marks above exhibited; but the terms vary with the coin. Pagodas are marked by prefixing ను, rupees by prefixing రు, and fanams are distinguished by prefixing the mark ౯, called macára.

Fractional parts of a pagoda.

ను౦ ..... వరహ ..... *a pagoda.*

ను III ..... ముద్ధరగా ..... $\frac{3}{4}$ *of a pagoda.*

ను II ..... ఆన్న or ప్రతాప ..... $\frac{1}{2}$ *of a pagoda.*

ను I ..... ధరగా ..... $\frac{1}{4}$ *of a pagoda.*

ను ౦≡ ..... ముద్దుగల ..... $\frac{3}{16}$ *of a pagoda.*

ను ౦= ..... బవలు ..... $\frac{2}{16}$ *of a pagoda.*

ను ౦– ..... దుగల ..... $\frac{1}{16}$ *of a pagoda.*

ను ౦III ..... మూరుచాట్టి ..... $\frac{3}{64}$ *of a pagoda.*

ను ౦II ..... ఎరడుచాట్టి ..... $\frac{2}{64}$ *of a pagoda.*

ను ౦I ..... చాట్టి ..... $\frac{1}{64}$ *of a pagoda.*

Fractional parts of a rupee.

రు౦ ..... రూపాయి ..... *a rupee.*

రు III ..... ముప్పావలి or మూరుపావలి. $\frac{3}{4}$ *of a rupee.*

రు II ..... అర్ధేలి ..... $\frac{1}{2}$ *of a rupee.*

రు I ..... పావలి ..... $\frac{1}{4}$ *of a rupee.*

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ರು ≡ ..... ಮೂರಗಾಣಿ ..... $\frac{3}{16}$ *of a rupee.*

ರು = ... ಎರಡಗಾಣಿ ..... $\frac{2}{16}$ *of a rupee.*

ರು – ..... ಅಗಾಣಿ ..... $\frac{1}{16}$ *of a rupee.*

Fractional parts of a fanam.

೬ ..... ಒಂಧಣ or ಒಪ್ಪಣ ..... *a fanam.*

೬ ॥ ..... ಮುಪ್ಪಾಗ ..... $\frac{3}{4}$ *of a fanam.*

೬ ॥ ..... ಅರ್ಧ ..... $\frac{1}{2}$ *of a fanam.*

೬ ।..... ಕಾಗ ..... $\frac{1}{4}$ *of a fanam.*

೬ ೦ ≡ ..... ಮೂರುವಿಸ ..... $\frac{3}{16}$ *of a fanam.*

೬ ೦ = ... ಬೆಸಳೆ ..... $\frac{2}{16}$ *of a fanam.*

೬ ೦ – ..... ವಿಸ ..... $\frac{1}{16}$ *of a fanam.*

೬ ೦ ೦ ≡ ..... ಮುಕ್ಕಾಣಿ ..... $\frac{3}{64}$ *of a fanam.*

೬ ೦ ೦ = ... ಅಸೆವಿಸ ..... $\frac{2}{64}$ *of a fanam.*

೬ ೦ ೦ – ..... ಕಾಣಿ ..... $\frac{1}{64}$ *of a fanam.*

೬ ೦ ೦ ೦ ≡ ..... ಮೂರು ಗಿದ್ದಾಣಿ ..... $\frac{3}{256}$ *of a fanam.*

೬ ೦ ೦ ೦ = ... ಅಸೆಕಾಣಿ ..... $\frac{2}{256}$ *of a fanam.*

೬ ೦ ೦ ೦ – ..... ಗಿದ್ದಾಣಿ ..... $\frac{1}{256}$ *of a fanam.*

In the western countries the mode of writing accounts in the Carnátaca language, differs materially from that adopted by Telugu and Tamil accountants. Pagodas are expressed, as already stated, by prefixing to the integers the letter ರು, and then the sign ೬ termed *macára,* is placed to mark the fanams, which are ten to a pagoda. In filling up the places of fanams, the integers from one to four are used; but if the number be five, the fractional mark " ॥ " *half,* is placed instead of it, denoting half a pagoda. If the number of fanams be greater than five, and less than ten, figures denoting fanams are placed after the fractional parts of the pagoda; and the sign macára is omitted. If there be no fanams, a cipher is placed after the mark ೬, to shew that there are none. Ciphers are also used to denote the relative value of the fractions.

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	Ps.	Fs.
ಸೊನ್ನೆ	1	1
ಸೊನ್ನೆತ	1	2
ಸೊನ್ನೆಲ	1	3
ಸೊನ್ನೆಳ	1	4
ಸೊನ್ನೊ	1	5
ಸೊನ್ನೊರ	1	6
ಸೊನ್ನೊತ	1	7
ಸೊನ್ನೊಲ	1	8
ಸೊನ್ನೊಳ	1	9
ಸೊವರ	2	0
ಸೊವರೊನ್ನೆ	2	4 *and* $\frac{1}{4}$, $\frac{1}{16}$, $\frac{1}{64}$ *and* $\frac{1}{256}$ *of a fanam.*
ಸೊಲ್ವತ್ತೊನ್ನೆ	3	*and* $\frac{1}{4}$, $\frac{1}{16}$ *and* $\frac{1}{64}$ *of a fanam.*
ಸೊಳ್ನೂರೊನ್ನೆ	4	*and* $\frac{1}{16}$ *and* $\frac{1}{64}$ *of a fanam.*
ಸೊಸ್ಸಾವಿರೊನ್ನೆ	5	*and* $\frac{1}{64}$ *of a fanam.*
ಸೊಕ್ಕೋಟೆಯೊನ್ನೆ	6	*and* $\frac{1}{256}$ *of a fanam.*
ಸೊಲ್ಗೆರೆಯೊನ್ನೆ	7	*and* $\frac{1}{4}$, $\frac{1}{64}$ *and* $\frac{1}{256}$ *of a fanam.*
ಸೊಬ್ಬಳ್ಳಿಯೊನ್ನೆ	8	*and* $\frac{1}{2}$, *and* $\frac{1}{256}$ *of a fanam.*

3d. ORDINAL NUMBERS.

The ordinal numbers in Carnáṭaca are formed by adding the affix ಅನೆ to the cardinal numbers, as follows:

ಒಂದನೆ	ಒನೆ	1st.
ಎರಡನೆ	ಎನೆ	2d.
ಮೂರನೆ	ಮಿನೆ	3d.
ನಾಲ್ಕನೆ	ಳನೆ	4th.
ಐದನೆ	ಞನೆ	5th.

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ಆರನೇ.....ಕ್ಕೆ.....6th.

ಏಳನೇ.....ಕ್ಕೆ.....7th.

ಎಂಟನೇ.....ಕ್ಕೆ.....8th.

ಒಂಭತ್ತನೇ.....ಕ್ಕೆ.....9th.

ಹತ್ತನೇ.....ಕ್ಕೆ.....10th.

ನೂರನೇ.....ಕ್ಕೆ.....100th.

ಸಾವಿರನೇ.....ಕ್ಕೆ.....1000th.

When the cardinal numbers are used to denote a number of persons, the word ಜನ or ಮಂದಿ may be added to all of them, with the exception of ಒಂದು, which takes ಜನ only; as ಒಂದುಜನ *one person*, ಎರಡುಜನ or ಮಂದಿ *two persons*, ಮೂರುಜನ or ಮಂದಿ *three persons*.

Multiplicative numbers are formed by the addition of the words ಅಷ್ಟು, ವಂಶಿಗೆ, or ಪಾಲು, to the cardinal numbers, from four to any given number; as ಗ್ನಮ್ಮಡಿ *double*; ಮುಮ್ಮಡಿ *treble*; ನಾಲ್ಕಷ್ಟು, ನಾಲ್ಕುವಂಶಿಗೆ, or ಪಾಲು *quadruple*, &c.

The words ಬಾರಿ, ಸಾರಿ, ಸರ್ತಿ, ಸಲಾ, ಆವೃತ್ತಿ, or ದಫಾ, are added to the cardinal numbers to denote times, as follows:

ಒಮ್ಮೆ or ಒಂದುಬಾರಿ, ಸಾರಿ, ಸರ್ತಿ, ಸಲಾ, ಆವೃತ್ತಿ, or ದಫಾ.....} *once.*

ಗ್ನಮ್ಮೆ or ಎರಡುಬಾರಿ &c.....*twice.*

ಮೂರುಬಾರಿ.....*thrice.*

ನಾಲ್ಕುಬಾರಿ.....*four times.*

ಐದುಬಾರಿ.....*five times.*

ಆರುಬಾರಿ.....*six times.*

ಏಳುಬಾರಿ.....*seven times.*

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Of MEASURES.

The greatest measure by which the quantity of grain is determined in the western countries, is called ಖಂಡಕ *chandaga*, which is divided into four ಪಂಚಕ *panchacás*, or into twenty smaller measures termed ಕೊಳಗ *colaga*.

	Chandagas.	*Panchacás.*	*Colagas.*
೧ ..... ಒಂದುಕೊಳಗ	0	0	1
೨ ..... ಎರಡುಕೊಳಗ	0	0	2
೩ ..... ಮೂರುಕೊಳಗ	0	0	3
೪ ..... ನಾಲ್ಕುಕೊಳಗ	0	0	4
೧೦ ..... ಪಂಚಕ	0	1	0
೧೬ ..... ಹದಿನಾರುಕೊಳಗ	0	0	16
೨೦ ..... ಖಂಡಕ	1	0	0

The measure ಕಾಲ್ ಕ is subdivided into smaller measures by fours, and marked as follows:

ಕಾಲ್ ಕ ..... into four ..... ಬಳ್ ಳ

ಬಳ್ ಳ ..... into four ..... ಮಾನ

ಮಾನ ..... into four ..... ಸಾಲಿಗೆ

ಸಾಲಿಗೆ ..... into four ..... ಗಿದ್ದ or ಬಿಟ್ಟಿ

It is here to be observed that in Carnáṭaca accounts of grain, the c,handagas, colagas, mánas, and gidnas, are expressed by placing the integers; and the panchacás, ballas, and soligas, by perpendicular lines, as hereunder exhibited. The letter ಅ denotes c,handaga; and the mark ಒ is prefixed to express colagas. The blank places are marked by ciphers, as in other accounts.

	C.	*P.*	*C.*	*B.*	*M.*	*S.*	*G.*
ಅಒಒಒ	1	1	1	1	1	1	1
ಅ_।।_।।_।।_।	2	2	2	2	2	2	2
ಅ।।।_।।।_।।।_।।।	3	3	3	3	3	3	3
ಅಳಒ೦೦೦	4	0	0	0	0	0	0
ಅಸ_೦೦೦೦೦	5	1	0	0	0	0	0
ಅಸ_ಒ೦೦೦೦	5	1	1	0	0	0	0
ಅಸ_ಒ೦೦೦	5	1	1	1	0	0	0
ಅಸ_ಒಒ೦೦	5	1	1	1	1	0	0
ಅಸ_ಒಒಒ	5	1	1	1	1	1	0
ಅ೬_।।_।।_।।_।	6	2	2	2	2	2	2
ಒ೦೦೦೦_।	0	0	0	0	0	0	2
ಒ೦೦೦_।।	0	0	0	0	0	2	2
ಒ೦೦।।।_।।।	0	0	0	0	3	3	3
ಒ೦।।।_।।।	0	0	0	3	3	3	3
ಒಒಒ	0	0	1	1	1	1	1
ಅ೦।_।।_।।_।	0	1	2	2	2	2	2
ಅ।।।_।।।_।।।_।।।	3	3	3	3	3	3	3

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The greatest weight in Carnáṭaca is the ಖಂಡಿ, or ಭಾರ, which contains 20 *maunds*, termed ಮಣ.

A ಮಣ.....contains.....four ದಡಿಯ or 40 ಸೇರು *seers.*

A ದಡಿಯ.....ten ಸೇರು

A ಸೇರು.....four ಪಾವುಗಳು

A ಪಾವು.....two ಚಟ್ಟಾಕುಗಳು, ನವಟ್ಟಾಕುಗಳು, or ಹಲಗಳು.

In writing accounts, weights are marked and expressed in the same way as other measures, by integers and perpendicular lines; as ಮಳ ॥ ೨ ॥ ೨ *four maunds, two dadayas, two seers, two pávus, and one chatácu.*

The greatest measurement of extent is called ಗಾವದ, which contains four ಹರದಾರಿ.

A ಹರದಾರಿ.....contains.....2000 ಮಾರು..... *fathoms.*

A ಮಾರು.....2 ಗಜಗಳು..... *yards.*

A ಗಜ.....2 ಮೊಳ..... *cubits.*

A ಮೊಳ.....$1\frac{1}{2}$ ದಿಜ್ಜೆ..... *feet.*

A ಮೊಳ.....2 ಕ್ಯೋಣುಗಳು..... *spans.*

A ದಿಜ್ಜೆ.....12 ಅಂಗುಲಗಳು.. *inches.*

A ಕ್ಯೋಣು.....9 ಅಂಗುಲಗಳು.. *inches.*

ಅಂಗುಲ..... *one inch.*

Of TIME.

According to the mode adopted by the Bráhmans, the infinity of time is divided into four great ages called ಯುಗಗಳು, which are supposed to be in constant revolution, and are named as follows:

1st. ಕೃತಯುಗವು.....consisting of.....1728000 *years.*

2d. ತ್ರೇತಾಯುಗವು.....1296000 *years.*

3d. ದ್ವಾಪರಯುಗವು.....864000 *years.*

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4th. కలియుగము (which is said to be the present age,) 432000 *years*, and of which a period of 4920 years has already elapsed. Besides these grand divisions, the Hindus in Carnáṭaca have another era, which takes it's name from an ancient king called Shálivâhana, and commences about the year of Christ 78. The present year of this era is 1742, corresponding with A. D. 1820. The years of this era are counted in cycles of sixty; each of which has an appropriate name, as follows:

ప్రభవ	శారద్వ
విభవ	పార్థివ
శుక్ల	వ్యయ
ప్రమోదూత	సర్వజిత్తు
ప్రజ్యోత్పత్తి	సర్వధారి
ఆంగీరస	విరోధి
శ్రీముఖ	వికృతి
భావ	ఖర
యువ	నందన
ధాతు	విజయ
ఈశ్వర	జయ
బహుధాన్య	మన్మథ
ప్రమాది	దుర్ముఖి
విక్రమ	హేవళంబి
విషు	విళంబి
చిత్రభాను	వికారి
స్వభాను	శార్వరి

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ప్లవ	ఆనంద
శుభకృతు	కాళయుక్తి
శోభకృతు	నల
క్రోధి	పింగళ
విశ్వావసు	కాళయుక్తి
పరాభవ	సిద్ధార్థి
ప్లవంగ	రౌద్రి
కీలక	దుర్మతి
సౌమ్య	దుందుభి
సాధారణ	రుధిరోద్గారి
విరోధికృతు	రక్తాక్షి
పరిధావి	క్రోధన
ప్రమాదీచ	క్షయ

The year is divided into twelve lunar months. The following are their names.

చైత్రవు	ఆశ్వీజవు
వైశాఖవు	కార్తీకవు
జ్యేష్ఠవు	మార్గశిరవు
ఆషాఢవు	పుష్యవు
శ్రావణవు	మాఘవు
భాద్రపదవు	ఫాల్గుణవు

Each of these lunar months is divided into two portions, called పక్షగళు; of which one is termed శుక్ల or శుద్ధ, *the bright half;* and the other కృష్ణ or బహుళ, *the dark half;* and each of these portions contains fifteen తిథిగళు or *lunar days.*

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The first day of the bright fortnight is called పాడ్య or *the first*, and continues till రుంగుమే or *the full moon*; and the first day of the dark fortnight is also called పాడ్య, and terminates with అమావాస్యే.

శుక్లపక్షవు.....*the bright half.*	కృష్ణపక్షవు.....*the dark half.*
శుద్ధ....పాడ్య.....*new moon.*	బరుళ పాడ్య.....*the first lunar day of the fortnight.*
ఇదిగే.....*2d lunar day.*	ఇదిగే.....*2d*
తదిగే.....*3d*	తదిగే.....*3d*
చౌతి.....*4th*	చౌతి.....*4th*
పంచమి.....*5th*	పంచమి.....*5th*
చట్టి.....*6th*	చట్టి.....*6th*
సప్తమి.....*7th*	సప్తమి.....*7th*
అష్టమి.....*8th*	అష్టమి.....*8th*
నవమి.....*9th*	నవమి.....*9th*
దశమి.....*10th*	దశమి.....*10th*
ఏకాదశి.....*11th*	ఏకాదశి.....*11th*
ద్వాదశి.....*12th*	ద్వాదశి.....*12th*
త్రయోదశి*13th*	త్రయోదశి.....*13th*
చతుర్దశి.*14th*	చతుర్దశి.....*14th*
రుంగుమే...*full moon.*	అమావాస్యే.....*lunar day of the moon's change.*

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Some people, according to the Tamulian mode, class their months according to the solar system, and their names are as follows:

ಚೈತ್ರ	ಆಶ್ವಿಜ
ವೈಶಾಖ	ಕಾರ್ತಿಕ
ಜ್ಯೇಷ್ಠ	ಮಾರ್ಗಶಿರ
ಆಷಾಢ	ಪುಷ್ಯ
ಶ್ರಾವಣ	ಮಾಘ
ಭಾದ್ರಪದ	ಫಲ್ಗುನ

A day of 24 English hours is, by the Hindus, divided into 60 Indian hours, each of which is equal to 24 minutes; and $7\frac{1}{2}$ ಘಳಿಗೆ, or three English hours, make one ಜಾಮವು.

The days of the week take their names from the planets, as follows:

ಆದಿತ್ಯವಾರ, ಭಾನುವಾರ, or ರವಿವಾರ.....*Sunday.*

ಸೋಮವಾರ, ಇಂದುವಾರ, or ಚಂದ್ರವಾರ.....*Monday.*

ಮಂಗಳವಾರ, ಕುಜವಾರ, ಅಂಗಾರಕವಾರ, or ಭೌಮವಾರ.....*Tuesday.*

ಬುಧವಾರ, or ಸೌಮ್ಯವಾರ.....*Wednesday.*

ಗುರುವಾರ, or ಬೃಹಸ್ಪತಿವಾರ.....*Thursday.*

ಶುಕ್ರವಾರ, ಭೃಗುವಾರ, or ಭಾರ್ಗವವಾರ.....*Friday.*

ಶನಿವಾರ, ಸ್ಥಿರವಾರ, or ಮಂದವಾರ.....*Saturday.*

The following is a list of the principal points of the compass, over each of which a particular genius is supposed to preside, according to the notions of the Hindus.

ಉಡಗ.....*North.* ಕುಬ್ಯೇರ.....*The genius of riches.*

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ತೆಂಕ.....South.	ಯಮ.....The regent of death and judge of departed souls.
ಮೂಡ.....East.	ಇಂದ್ರ.....The ruler of the sky.
ಪಡುವ.....West.	ವರುಣ.....The deity presiding over water.
ವಾಯವ್ಯ.....N. West.	ವಾಯು.....The god of wind.
ಈಶಾನ್ಯ.....N. East.	ಈಶಾನ.....The destroyer and reproducer.
ನೈಋತಿ.....S. West.	ನೈಋತ.....The chief of the rácshasas.
ಆಗ್ನೇಯ.....S. East.	ಅಗ್ನಿ.....The god of fire.



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